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*To face the Titlepage.]*



# Parochiali

OR,

## CHURCH, SCHOOL, AND PARISH.

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THE CHURCH SYSTEM, AND SERVICES,  
PRACTICALLY CONSIDERED.

BY

JOHN SANDFORD, M.A.

VICAR OF DUNCHURCH,  
CHAPLAIN TO THE LORD BISHOP OF WORCESTER,  
HONORARY CANON OF WORCESTER,  
AND RURAL DEAN.

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"First the blade, then the ear, after that the full corn in the ear."

MARK, iv. 2

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## P R E F A C E.

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THE present aspect of the Church is full of interest, and constrains attention. Never, since the Reformation, have its concerns and probable fortunes taken such hold on men's minds. They are in every one's mouth: they come home to every one's bosom; and the colouring which they are to take from the spirit of the age, and from what is stirring within the Church herself, is matter of grave and anxious thought to all who love her.

As might be expected, according to their temperament and bias, persons take a very different view of her position. Some regard it simply with alarm. The restoration of her fabrics; the increased energy of her clergy; the desire for order and uniformity in her ritual, and for the revival of her discipline; the greater frequency of her services; even the higher and more devout appreciation of her sacraments, are viewed by them with jealousy and apprehension.

Nor can it be denied that grounds have been furnished for suspicion, and that the recent movement amongst us has been characterised by not a little indiscretion and extravagance; nay, even in some instances, by a grievous departure from sound doctrine and a

lack of common principle. We have not only witnessed defections from our communion; but have heard doctrines, expressly disallowed by our confessions, advocated from our pulpits; have had our institutions disparaged, our reformers vilified, and our articles of faith both covertly and openly impugned, by men who still retain the orders of our Church and eat her bread. It can hardly be matter of surprise, that the fear of further innovation should have led some to oppose, what they might otherwise have readily acquiesced in; but which is now associated in their minds with concealed motives and ulterior designs.

There are however many, — and these of the most approved attachment to our Church, — who are full of hope about her future destinies. They are neither disheartened at what is now transpiring within her pale, nor at a loss for a solution. They view it as the natural result of a powerful reaction, as the troubled surface of waters which have been deeply stirred, as presages of an improved spirit and of enlarged usefulness. And much as they deplore individual cases of extravagance, and admit the need of that wisdom which alone can direct the Church at this important period of her history, they cannot regret that an age of energy and inquiry has succeeded a long night of secularity and torpor.

The history of the last fifty years supplies them with a clue to what is now agitating and embarrassing the Church. When they contrast her present state with her condition in the last century, they thank God and take courage. They feel that anything is preferable

to what characterised her *then* : — an effete theology ; a lax and licentious tone of morals ; an ignorant and secular priesthood ; an untaught and neglected population ; empty churches ; desecrated Sabbaths ; a mere name to live, while all was dead. And the manner in which her resuscitation was effected, in great measure accounts for what we witness now.

It was achieved, under God, by men to whom the Church owes a debt of the deepest gratitude. In some respects, indeed, they have no equals in the present day. They were men of earnest minds, mighty in the Scriptures, and full of the Holy Ghost. Their fervent piety, their pastoral assiduity, their zeal for Christ's glory and the salvation of immortal souls, demand our utmost reverence and love. And they were abundantly blessed of God. They were wise to win souls ; they turned many to righteousness ; and they shall shine as the stars for ever and ever.

But it is no disparagement to say, that they were only pioneers in the revival of our Church. Their work was necessarily introductory ; and they themselves were essentially evangelists. They found the Church asleep ; and they awoke her from her torpor. They found her theology reduced to a mere system of ethics ; and they revived it with the breath of the everlasting Gospel. They stirred the national mind : they awoke inquiry : by their preaching they aroused men to seek after God : and by the sanctity of their own lives they convinced them, that they could guide their feet into the way of peace.

But they did not do all that was required to restore



the Church's hold upon her people. They did not display her in her full proportions. They only laid the foundation, on which other men should build. Nay, it must be admitted, that they gave, at best, a partial and faulty representation of her; that they kept back some of her principles, and qualified some of her doctrines; and left their successors not only much to do, but also something to repair.

Nor is it difficult to account for what was either defective or erroneous in their teaching. They saw the Church to be unmindful of Him from whom she had received her commission; substituting cold formality for a living principle of faith; resting in the sacramental sign, while careless of the inward grace. Church principle, they saw, was too often only another name for worldly-mindedness and hostility to practical godliness. Instead of sympathy and encouragement, they themselves encountered opposition and obloquy. Their names became a by-word; their good was evil spoken of; — and while their ranks were continually recruited, by those who manifested zeal in Christ's cause being classed in the same category with themselves, — finding little congeniality or support within their own pale, they were led to seek intimacies and avenues of usefulness without. They coalesced with dissenters, because they found, in some of them, a knowledge of Scripture, and a practical godliness, in which many professed Churchmen were wanting; and were hailed with a cordiality which was contrasted with the treatment they met with in other quarters. And in their desire for communion with the good, and

for the prevalence of spiritual religion, they put forward only what they felt to be of primary importance, and depreciated and kept back points of difference. To this it may be added, that their reading was all of one sort, and rather addressed to the affections than to the understanding. They were not men of learning: it was next to impossible that they should be: "what time they had for reading was given to the expository and devotional writers of their own school, by which they were confirmed in their own views, and encouraged to deem them irrefragable."

Of course, these men coloured, to a great extent, the religious mind of England. Serious and pious persons naturally turned to them as instructors, — and received from them their bias. And their fervency, their spiritual-mindedness, the adaptation of their teaching to the wants and impulses of our nature, awoke response in many hearts. Their influence was, therefore, great and far extended: it affected many of the more earnest and influential spirits of the day, and communicated to them its idiosyncrasy. Whatever was faulty in their system was propagated with whatever was good in it. They had furnished the standard, and it was widely and unquestioningly adopted.

To admit all this, is only to admit what all professedly allow, — that the best men are imperfect. And truly, whatever evil has resulted from it to the Church, is to be charged on others rather than on themselves. Men had learnt to connect piety with low church views, and laxity and want of charity with

those opposed to them ; to hold discipline and formularies cheap, because they seemed a mere dead letter ; and to doubt, whether there could be any sterling and distinctive excellence in a system which appeared so barren of good fruits.

It was for the next generation to supply what was defective in previous teaching ; and to do this, by exhibiting Church principle in connexion with its legitimate results. It was in the natural course of things that it should be so. Religion had taken hold on men's minds. Its voice had come abroad ; its fruits were seen of all ; its leaven was at work in many families ; its heart-stirring truths were heard in our pulpits, our universities, our senate house. It was no longer the candle put under a bushel, but the light upon the hill top. The reflection was caught and multiplied ; and it reached many who had never been drawn into the vortex of party ; who had no sectarian prepossessions ; who had been nurtured in the bosom of the Church, and were quick with the new life that was stirring within her. They belonged to no school ; they could take a more impartial view, than those who had contracted either the prejudices of the one party, or the prepossessions of the other. They could discern between good and evil, and approve things excellent ; could appreciate both the sound principle and the godly fervour of these respective schools. They felt that our Church recognised the excellence, and disallowed the faults of both ; and that if she could combine what was really good in each, such junction would make her the joy of the whole earth. She had been misunderstood, because inadequately



represented ; they wished to see her principles developed, her system pervaded with life ; and all that there is of heart and intellect in her children—the learning of her universities, and the zeal of her parochial priesthood—clergy, and laity—co-operating together, under her apostolic rule, in the service of her Lord.

That there is need of just such a balanced system as hers, is becoming more evident every day. In the national character, and within the Church itself, there are elements which all too painfully prove this. Witness the headiness, the high-mindedness, the disposition to overvalue forms or to disparage forms, the spirit of party, the impatience of control, which characterise our age and country. Even amongst professed churchmen, is there not a lamentable want of any thing like spontaneous submission to rule ? And this, whatever be the ostensible principles,—on the part of those who magnify authority, as well as of those who deery it. All, surely, proving that we need the spirit of the Church to pervade society, and her wholesome influence to be really felt.

But to this end, she must be rightly understood. On all sides, we find much ignorance about her true character. Neither her own members, nor those who separate from her, for the most part, apprehend her distinctive features. They know that there is a Church ; and they believe that they respectively belong to her ;—but they are at a loss to define what she really is. And it is but justice to both that this insight should be given them.

The members of our own Church need it, — that

they may appreciate her claims to their affection and obedience. Unhappily, her lineaments have been so imperfectly disclosed, that when actually seen, they are not always recognised. And, therefore, it may chance that they are startled, and take offence, at what is, in reality, part and parcel of her system.

In like manner, separatists require to be taught, what are the points at issue between them and our Church. It is a false kindness which would conceal differences, in themselves neither few nor unimportant. Nor will it ever really conciliate ; for “ Truth is the basis of Charity.” What have churchmen ever gained by slurring over points of disagreement, and assimilating their practice and teaching to dissenters ? Only a character for disingenuousness ;—while they created an impression that what was kept back would not stand inspection. The way to win, is by commanding respect ; and this can only be done by candour and consistency. The more the Church realises her true position, and appears among those who separate from her, as a thing of life and power — conscious of a high commission, and bent upon discharging it — the stronger will be her hold upon their minds. They may thus be led to investigations, from which she has every thing to gain, and nothing to fear ; and when they see that her claims, founded on Scripture, are borne out by the consentient voice of history ; that her aims are high and holy ; and that as the expounder of Christ’s truth, and the dispenser of his ordinances, she has substantial blessings to impart, — they may haply learn the sin and the loss entailed by schism.

That our separating brethren have claims upon the Church — that she ought to have nothing more at heart than their recovery, who can doubt? And this, for her own sake, as much as for theirs. For what so blessed, as to win back elements of excellence and power, which may have been lost by her own criminal supineness; — to call her own, the zeal, the intellect, and the piety, which at present tell against her! Or what would so recruit her strength, and enlarge her usefulness! But she can only do so, by an attitude which will at once arrest attention, and secure respect; by a more explicit exposition of her true nature; by letting separatists understand, not only in what they agree with her, but in what they differ. They require to be taught, that the Church is something more than a voluntary association of persons for mutual edification; — that it is “a visible and permanent organisation, chartered and endowed with spiritual gifts for the salvation of men!”

With a certain school, it is the fashion to speak disparagingly of our Reformers. But were other proof wanting, the extreme opinions of our day sufficiently attest the wisdom by which they were guided. In the settlement of our Church, they had a work of unexampled difficulty, — the most arduous, perhaps, that ever was consigned to uninspired men. Shall we deny the reach of mind, the moderation, the comprehensive charity, with which their task was accomplished? They had to purify the Church from accretions; to restore her to primitive integrity; to unite purity of faith with apostolical order. They

did all this. They have furnished, what neither pure Protestantism nor Romanism can singly supply. They have given us "the truth which God inspired, the Church which Christ established."

And this is our plea for keeping aloof from party, and refusing to be confounded with either of the extreme sections of the day. As consistent members of the Reformed English Church we cannot be party men. Neither of these subdivisions truly and adequately represents her. Each is wanting in some essential features. In the one, we have doctrine without discipline; in the other, discipline without doctrine. We need both: our Church supplies both. Each of these sections includes much good; numbers in its ranks men of rare excellence. Our duty is to admire and to imitate what is good in each, — to mark and to eschew what is wrong in each, — and to pray the God of peace to make of both one.

May we not hope, that such may yet be the result of what at present agitates and embarrasses the Church; that we are passing through a purifying process; that even the present generation may reap the fruits of it; that the next generation will be wiser and better than the present?

How generally are the errors of one age corrected by a reaction in the next! The scales are reversed: that which was depressed, preponderates; the other kicks the beam. But eventually the balance rights, and the equilibrium is restored. Thus an important truth has been lost sight of: it is revived, and pushed to excess. It throws others into shade. At



last it runs rank, and begets a heresy. Such has been the history of error in every age. The doctrines of grace overlaid, and then abused to antinomianism. The doctrine of our Lord's essential humanity too little dwelt on, and then reproduced in Irvingism. The latitudinarianism of the last generation counteracted by the Tractarianism of the present. The path of safety and of usefulness lies betwixt all these extremes: it is the golden mean which distinguishes our Church. Why deviate from it to the right hand or to the left?

Let us rather pray for wisdom, in this our day, to discriminate between the pure ore and the dross which adheres to it; between substantive truth and adscititious error. Let us cultivate the spirit which makes controversy hateful, and truth dearer than party; and which realises instinctively, what otherwise is the purchase of many errors and of much misery.

Instead of denouncing those who differ from us, let us try to win them; to supply that in which they are lacking; to acquire the excellencies by which they are distinguished. Bitterness and detraction can advance no cause; they only serve to confirm an opponent in his error, and to make religion itself contemptible in the eyes of ungodly men. Nor is there any surer way to swell a party, to enhance its importance, to secure it the sympathy of generous minds, than the obliquity which sees nothing but what is bad in it, — the headlong misconstruction which implicates in a charge of heresy, all who do not side

exactly with yourself. It is not in this way, that we shall convince the perplexed, decide the wavering, recover those who have gone astray. Rather is it not the surest way to make a man a heretic, to treat him as such? And yet even towards heretics there is a law of charity. "*Illi in hos sæviant, qui nesciunt cum quo labore verum inveniatur, et quam difficile caveantur errores; — qui nesciunt cum quanta difficultate sanetur oculus interioris hominis; — qui nesciunt, cum quibus suspiriis et gemitibus fiat, ut ex quantulacunque parte possit intelligi Deus.*"<sup>1</sup>

Doubtless, it is no easy thing to ascertain the exact course in which duty to our Church requires us to walk; and this difficulty is enhanced by the spirit of the day in which we live. We have need of a clear head, and a firm heart, to pursue a level line without diverging on either hand. But the best preservative against excess will be found in a devout appreciation of the Church's office, and of our own responsibility as her expounders. We are her stewards, not only for the present but for the future; our business is to commend her to men's consciences, and to endear her to their hearts. We are to hold her forth, as God's witness, the depositary of His truth, the dispenser of His gifts. She must be seen and felt, that men may recognise her as the handmaid of Jesus Christ. But they must perceive, that her object is to make ready a people prepared for the Lord. And we shall advance her interests, not by perpetually dwelling on her

<sup>1</sup> Augustine.

claims, nor by an undue exaltation of her forms,— but by proving her practical efficiency, and showing that, like her Divine Master, she is herself full of grace and truth.

A sincere desire for God's glory, in the edification of his people, is the best guide to duty. It suggests the proper mean in respect to points, now creating such unseemly divisions, and so unduly magnified on either side. It instructs us neither to disparage rubrical observances, nor to lay such stress on them, as may lead persons to infer that we consider them the more important part of religion. Some things which are clearly good to the use of edifying, we may reasonably wish for; and if we possess the confidence and affection of our flocks, we may safely revive them; but of our own authority we have no right to introduce what is distasteful to them. The ordering such points rests with the authorised interpreters of our ritual; and what they do not feel it necessary or expedient to enjoin, it is surely not for the parochial clergy to enforce. It is lamentable to perceive that, even when the decisions of our spiritual rulers are expressed, they are not always dutifully acquiesced in.

In the following pages, I have embodied some of the experience of a ministry of twenty years. I have, of course, touched on points at present in debate,—and on which men, wiser and better than myself, may take a different view. But I trust that I have written with becoming moderation, and with that meekness of wisdom which is never so needed as in days like the present. My object has been to produce a practical

volume, such as may be useful to younger labourers in the same vineyard with myself. And if, in preparing it, I have been often reminded of faults and errors of my own, may my readers be more happy than myself, and acquire, without such painful experience, the lessons I have sought to impart!



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## PART I.

# Church.

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### INTRODUCTORY.

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“ For the palace is not for man, but for the Lord God.” — 1 CHRON. xxix. 1.

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IT was the apology of the Church in times of primitive persecution, when the meanness of her sanctuaries was objected, that the best temples which we can dedicate to God are our sanctified souls and bodies. In place of these, the most splendid and costly fane which human hands could erect would be an empty substitute. “ Thus saith the Lord, the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word.”<sup>1</sup>

“ And if,” in the words of Hooker, “ there be great care to build and beautify the corruptible sanctuary, little or none that the living temples of the Holy Ghost, the dearly-redeemed souls of the people of God, be edified; huge expenses upon timber and stone, but towards the relief of the poor small devotion; cost this way infinite, and in the mean while charity cold: we have in such case just occasion to make complaint.”<sup>2</sup>

<sup>1</sup> Isaiah, lxvi. 1, 2.

<sup>2</sup> Hooker, Keble's edition, book v. ch. xv. 5.

He who should expend, in the decoration of a church, what was required for the poor; or imagine that he compounded, by what might be merely the indulgence of a passion, for the neglect of the weightier matters of the law—mercy, and judgment, and truth,—would be substituting the form for the power of godliness, and miserably deceiving his own soul. And it was, doubtless, the abuse of church architecture to the purposes of superstition and self-glory, which produced so powerful a reaction at the Reformation,—accounting in some measure for the neglect into which this sacred science has fallen, and for the suspicion with which present attempts to revive it are regarded by some well-meaning persons.

Still, reverence for God's house is not less a duty, because it may occasionally have degenerated into superstition; and devout love for the place where God has fixed His name, and where His honour dwelleth<sup>1</sup>, is the natural expression of piety. And as, in early days, no sooner had the Church a breathing time from persecution, than spacious and stately churches were erected in every city; so it would ill become us, in days of comparative security and splendour, to dwell in our ceiled houses, and to suffer the house of God to lie waste.<sup>2</sup> In rude and troublous ages, we may expect the edifices dedicated to the worship of God to be homely and unadorned. But who can contrast the elegance and luxury, which modern refinement has introduced into our own dwellings, with the mean and neglected condition of so many of our churches, without shame and humiliation? "It is a sin and shame to see so many churches so ruinously and so foully decayed in almost every corner. If a man's private

<sup>1</sup> Psalm xxvi. 8.

<sup>2</sup> Haggai, i. 4.



house, wherein he dwelleth, be decayed, he will never cease till it be restored up again : how much more, then, ought the house of God, which we commonly call the church, to be sufficiently repaired in all places, and to be honourably adorned and garnished, and to be kept clean and sweet, to the comfort of the people that shall resort thereto ! He is highly pleased with all those, that diligently go about to amend and restore such places as are appointed for the congregation of God's people to resort unto."<sup>1</sup>

"Let me set before you," says the Dean of Chichester, "a picture that too often meets our eye in the present times. Here is a man richly endowed with the gifts of fortune, the inhabitant of a mansion resplendent with every device that luxury can command or skill and taste execute, — beautiful with its hangings, its carpets, its pictures, its statues, its gildings, its plate : and from this sumptuous abode he thinks it no shame to pay his homage to God in a house, incapable of holding the worshippers that require admittance, with a naked floor, with walls green with damp, with dark and broken windows, with old and dilapidated seats. From his library, where the treasures of profane literature are emblazoned with rich bindings, and with all the splendours of the typographical art, he turns to hear the Word of God from a book, coarse, soiled, and torn ; and he kneels to receive the holy elements at an altar, with ragged and mouldy hangings, and from a paten and chalice which, if used for ordinary purposes, would be regarded with contempt by some of the humblest householders on his estate. Yet, it may be, this man plumes himself all the while

<sup>1</sup> Homily for repairing, and keeping clean, and comely adorning of churches.

on his liberality in encouraging industry and skill—that is, in spending his fortune in a manner by which his vanity and luxury are pampered, but by which no one act of self-denial or self-sacrifice is practised; or he fancies himself elevated into a region of intellect, because he discourages any outlay of his property, from which no visible profit, no palpable return, nothing to be estimated by an arithmetical calculation, can be obtained. Shame on such sordid, low-principled, unrighteous views! Shame on an age which can regard such sentiments without reprobation; and which, in the pride of utilitarian philosophy, can look down with contempt on the uncalculating zeal, love, and piety of earlier times, because, forsooth, they were less advanced in the art of luxury and self-indulgence; forgetful that, instead of reprimanding the poor woman who made what an adept in political economy might call a wasteful expenditure of a precious ointment in anointing His feet, our blessed Lord commended her,—and declared<sup>1</sup>, ‘Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.’”<sup>2</sup>

Again: “Albeit,” says Hooker, “God respecteth not so much in what place, as with what affection he is served; . . . manifest notwithstanding it is, that the very majesty and holiness of the place, where God is worshipped, hath *in regard of us* great virtue, force, and efficacy, for that it serveth as a sensible help to stir up devotion, and *in that respect* no doubt *bettereth* even our holiest and best actions in this kind. As, therefore, we every where exhort all men to worship God, even so for performance of this service by the

<sup>1</sup> Sermon by the Very Reverend the Dean of Chichester.

<sup>2</sup> Mark, xiv. 9.

people of God assembled, we think not any place *so good* as the church, neither any exhortation so fit as that of David, ‘O worship the Lord in the beauty of holiness.’ ”<sup>1</sup> Indeed, who that considers how much we are all affected by sensible objects, and how an appearance of outward decency and dignity promotes awe and reverence in the mind, will deny the beneficial influence which religion borrows from the solemnity and sanctity of her structures? Who has not experienced this on entering one of those sublime edifices, in which genius has embodied the spirit of our holy faith — those petrifications of Christianity, as Coleridge designates our cathedrals, —

“ Where bubbles burst, and folly’s dancing foam  
Melts if it cross the threshold ; where the wreath  
Of awe-struck wisdom droops.”

And in far humbler fabrics, where still a sense of the use, to which they are dedicated, appears at least in order, and cleanliness, and decency, are we not conscious of more reverent and devotional feelings than where all is slovenly and dilapidated ? “ We cannot,” observes the elegant and pious Bishop Horne, “ by our gifts profit the Almighty ; but we may honour Him, and profit ourselves : for while man is man, religion, like man, must have a body and a soul ; it must be external as well as internal ; and the two parts in both cases will ever have a mutual influence upon each other. . The senses and the imagination must have a considerable share in public worship ; and devotion will accordingly be depressed or heightened by the mean, sordid, and dispiriting, or the fair and

<sup>1</sup> Hooker, book v. chap. xvi. 2.

splendid appearance of the objects around us.”<sup>1</sup> The slightest acquaintance with human nature will explain this; and as long as man is acted upon by external objects, it must be our wisdom and duty to improve this principle to the service of religion.

And therefore it may be viewed as a sign of the reviving piety of our country, that a greater reverence for God’s sanctuary is springing up amongst us, and that the restoration of old churches is keeping pace with the erection of new ones. It may, indeed, be questioned whether, in the present state of ecclesiastical architecture, a greater service can be rendered to the Church than by such restorations, if liberally and judiciously effected. “The wisest reform,” observes Lord Bacon, “is renewal.” By removing modern disfigurements, and restoring our old churches to their original condition, we shall present the best models for the imitation of future church-builders; and thus materially aid in reviving correct principles of taste. And this is what we want in order to set men’s affections to the house of their God, and to infuse a pious interest in the holy structures, which genius and self-denial erect to His honour. Were the true principles of church architecture better understood, and men’s eyes once opened to the beauty of the fabrics reared by their forefathers, we should see our places of worship assuming generally a character in accordance with the purposes to which they are dedicated. The penurious and selfish spirit which has suffered so many of our noble churches to fall into decay, and to be marred and mutilated, would be put to shame. We should neither have to lament

<sup>1</sup> Bishop Horne’s Works, vol. v. p. 378.



the fearful inadequacy of our present church accommodation, nor to blush for the frail and unsightly structures which are in the course of erection. The noble and the rich would be inspired with a pious emulation to equal, and even surpass, the munificence of former ages; wealth now wasted in selfish and criminal indulgence would be expended in building and adorning God's houses; and even our humblest village churches would be rendered in some degree worthy of the services performed in them.

“ Through England's bounds  
In rival haste *would* wished-for temples rise,  
And soon the Sabbath's bells' harmonious chimes  
Float on the breeze, — the heav'nliest of all sounds  
That hill or dale prolongs or multiplies.”

Happy will it be for ourselves and for posterity should such prospects be realised in our day! And there is much in recent instances of individual munificence — in the diffusion of more correct principles of taste — above all, in the growth of sounder views of the duty and nature of Christian almsgiving — which may encourage such an expectation.<sup>1</sup> (A)

But the magnitude of the object before us demands a proportionate exercise of judgment and self-restraint, lest, by our indiscretion, we prejudice the very cause we have at heart. It is not by lavish expenditure, showy decoration, or the revival of obsolete usages, that we shall promote the real welfare of our Church, or the restoration of her altars: on the contrary, any appearance of extravagance, or of a superstitious tendency on our part, will alarm prejudice, and furnish selfishness with pleas for withholding what is due

<sup>1</sup> See Appendix.

to God. Matters of taste are unduly magnified, when they are allowed to put a stumbling-block and an occasion of offence in a brother's way. In all such cases the apostolic precept should be followed, — "That we that are strong ought to bear the infirmities of the weak, and not to please ourselves."<sup>1</sup>

The arguments urged in aid of a cause, itself so noble, are not always suitable. For instance, the cost and sumptuousness of the Jewish Temple are sometimes put forth as examples to modern church-builders. Yet the cases are surely not analogous. The religion of the Jews was ceremonial and emblematic, intended to strike upon the senses, and suited to a people too carnal to bear a more spiritual revelation. But its forms were to be done away, and the glories of its temple eclipsed by the clearer manifestation of Christ Himself. And it is by a too close imitation of a worship thus symbolical, and in its nature transitory, that we believe the Romish Church to have erred from the simplicity that is in Christ. The very essence of the Christian worship is its spirituality: the distinction of our own Church, that she neither unduly magnifies, nor rejects or decries the help furnished to devotion by outward appliances. And her architecture should be like her ritual—calm and holy, devout and reverential,—as remote from what is gorgeous or gaudy, as from bald and penurious nakedness. There should be no danger of mistaking one of her churches for either a Romish chapel or a dissenting meeting-house. The language of her ceremonial and of her services is, "Holiness becometh thine house, O Lord, for ever." And we shall best impart this sense of sacredness to

<sup>1</sup> Romans, xv. 1.

her structures by the use of solid and durable materials, by just proportions, and a rigid adherence to architectural proprieties in construction and arrangement, —and by that personal awe for places so holy, which appears in guarding them from profane uses, in devoutly frequenting them, in cherishing them as set apart for the worship, and especially consecrated by the presence, of the Lord Almighty.

# DUNCHURCH.

PATRON,  
The Bishop  
of Lichfield.

St. Peter.

DEANERY OF  
DUNCHURCH.



		ft.	in.		ft.	in.		ft.	in.
Chancel	- -	35	1	by	17	3	Height of tower	- -	74 6
Nave	- -	45	0	—	18	0	Tower arch	- -	29 3
S. aisle	- -	40	6	—	15	7	Pillar to ditto	- -	21 9
N. aisle	- -	40	6	—	13	5			
Tower	- -	16	0	—	11	6	Height of arches in aisles	-	21 0
Vestry	- -	13	10	—	12	0	Ditto of pillar	-	12 6
							Width between pillars	-	10 10
							Arch in chancel	- -	21 9





*To face page 11 ]*



## CHAPTER I.

## CHURCH RESTORATION.

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“ Your duty is to take care that the House of God in your parishes shall be such as befits the worship of God. You ought to feel that it is a noble charge to take care of that House. It ought to be your ambition, your glory, the wish of your hearts, to see that House pure, and perfect, and beautiful; to repair whatever injury it may have sustained; *to restore it to its ancient integrity.*” —  
ARCHDEACON HARE.

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THE following is a statement of improvements recently effected in a parish church, which had previously, at least in the interior, little to recommend it, but which is now considered by many worthy of imitation. And as the restoration is of a simple character, a description of it may be useful to those who, without aiming at costly decoration, may still be desirous of promoting decency and convenience in the house of prayer.

The aim has been to restore the interior, as nearly as possible, to its original state; and this involved the removal of architectural disfigurements, which had been accumulating through a series of years. Similar are to be found defacing many of our old parish churches, having originated in most cases, we may believe, rather in ignorance, than in reckless or sordid indifference to the sacred fabric. Frequently, indeed, as in the case before us, larger sums have been expended

in effecting such disfigurements, than would have preserved the church in pristine beauty. "For many churchwardens in past days have been desirous of doing something in their churches: they have wished to improve them, according to their own notions of improvements; and yet they have only hurt and disfigured them. They could hardly do otherwise. For in the architecture and arrangement of churches every thing has a place, a purpose, and a fitness; all the parts are connected by manifold relations; and a knowledge of these matters does not come of itself: it requires observation and comparison, study and thought."<sup>1</sup> Till within a few years both laity and clergy were equally deficient in architectural knowledge; and now that a better taste is reviving, it may be hoped that funds will not be wanting to redress what we are all beginning to acknowledge and deplore. "For every other public work means are readily provided. Roads and bridges, drains and barriers, private houses and exchanges, appear wherever they are needed; men have only to feel, therefore, that it is an honour to bring of their substance into their Master's Courts—that the best security is to lend to Him—that the only safe mode of preserving the rest is to hallow it by setting apart a selected portion—that those who store up every thing for themselves are in danger of losing all,—and that spirit which raised our sacred edifices will be developed anew for their restoration."<sup>2</sup>

<sup>1</sup> Archdeacon Hare, Charge, 1842.

<sup>2</sup> Archdeacon R. Wilberforce, Charge, 1844.



### THE SEATS.

“ The floor  
Of nave and aisle, in unpretending guise,  
Was occupied by oaken benches, ranged  
In seemly rows.”

WORDSWORTH.

1. Originally the church was seated throughout with low benches of solid oak, of which a few of the elbows,



enriched with carved tracery, are still preserved. These had been retained as supports for the pewing of elm and deal which succeeded. The remainder had disappeared in the progress of modern innovation, many of them, with considerable portions of the ornamental wood-work, having been transferred to the Earl of Denbigh's Chapel at Newnham Paddox, and thus probably saved from the flames. A few remains of rich and graceful carving, which bore the marks of the chopping-axe, were found in different parts of the church: portions had been employed as rafters in the galleries; and some pieces of elaborate foliage were discovered nailed to the bottom of the pews, where they served as scrapers for the feet.

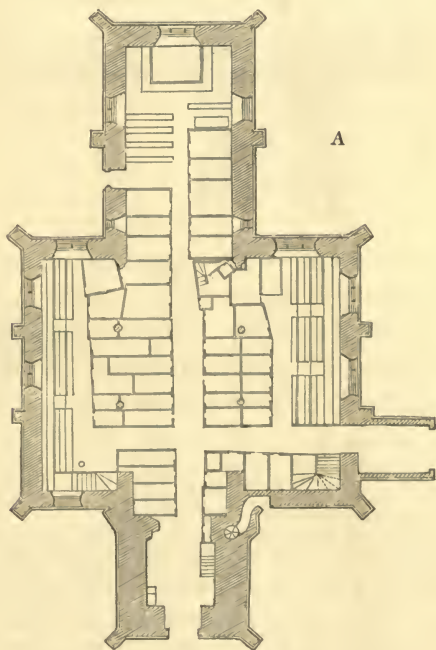
In place of the ancient low seats, and to gratify the growing taste for comfort and seclusion, high-backed pews had been introduced; and these were formed, in many instances, of boards, or old shutters, nailed to the backs and sides of the primitive oak-benches, and varying in height with the inclination of the erector; until the area of the nave presented the appearance of an assemblage of deal boxes of all shapes and dimensions. The seats in the chancel, in which persons had been permitted to erect them at their own discretion, were similarly varied both in pattern and material.

In the *Gentleman's Magazine* (vol. lxx. p. 1146.) the following account of the treatment, to which the church had been exposed, is furnished by a zealous antiquary, John Carter, who visited it in the year 1800: "In the interior of the church I was not less busily employed on its architectural parts, where my greatest attention was directed to the ornaments and tracery on the sides of the seats, ranging along the aisles of the building, inexhaustible in their varying

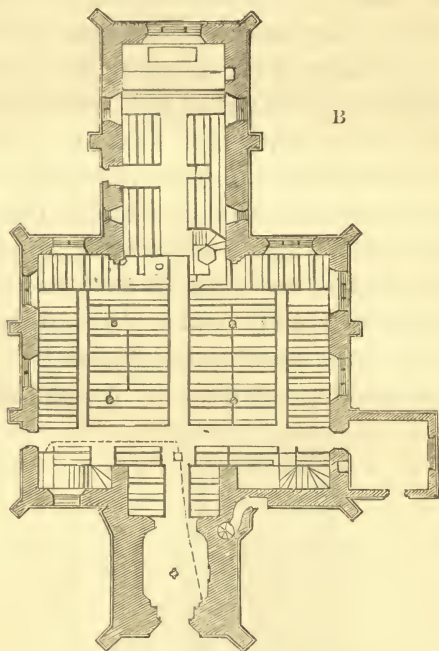


forms. While thus engaged, I received a visit from the clergyman and the clerk; and I was not a little confounded which to wonder at most — the apathy of the former, who could not possibly conceive what in his church was worth my notice, or the insensibility of the latter, who said they were burning off (as occasion permitted) the old rummaging oak seats, to make way for *fine new deal pews*, which I assure my readers, from those already set up, were very little better, in point of carpentry, than a Smithfield Bartholomew show-booth. They then left me with much seeming contempt for passing my time in such useless employ as pouring over mouldy walls, broken pavements, noseless figures, and worm-eaten boards.”

The accompanying sketch, A, will show the former



position of the pews; B the improved arrangement, by which a large increase of sittings has been obtained. In effecting this, two principal difficulties

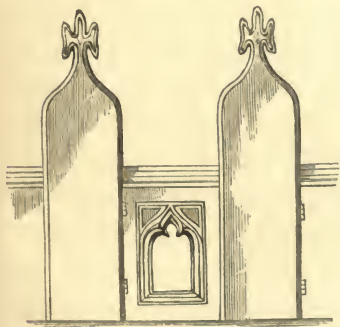


were to be overcome — the existence of square pews, and the passion for doors to the seats, so generally prevalent in this country. Both seem unsuitable in a place dedicated to public worship, — where accommodation ought to be afforded to the greatest possible number of persons, — and from which every thing, which partakes of worldly pride and exclusiveness, ought to be scrupulously banished.

The abolition of the square pews was at once most kindly consented to, those who occupied them being unwilling to offer any obstruction to what they felt would be a public benefit. But the sacrifice of doors

to the seats was, as might have been expected, a point on which there was a diversity of opinion. And it may, perhaps, encourage similar attempts, if the manner, in which a concession so honourable to the parishioners was obtained, be recorded.

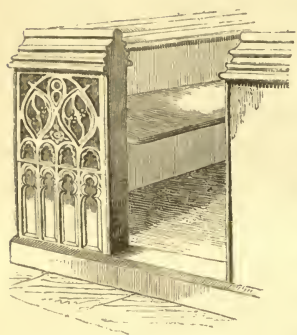
According to the plan and estimate, it had been designed to affix doors to all the seats in the nave; and these had been already made, before the writer, in consequence of reading Archdeacon Hare's scriptural remonstrance on the subject<sup>1</sup>, was encouraged to ask his parishioners to dispense with them. His first step was to solicit the concurrence of the noble proprietor and impropiator, who had previously stated that he wished nothing but an oak bench for his own accommodation in the chancel. In his reply, his Lordship expressed his personal dislike to close pews; but added, that he wished his tenants to consult their own inclinations. It was therefore proposed, at a meeting of the inhabitants, that there



should be no doors to any of the seats in the church; and although this motion was lost by one or two votes, yet, as it was afterwards conceded that all the seats in the nave should be open, the end in view was carried. A few seats in the east ends

of the aisles are provided with low doors, two feet six inches high, in which those persons, whose predilection for close seats was not to be overcome, were accommodated.

<sup>1</sup> The Better Prospects of the Church, 2d ed., 1840.



With this exception, all the seats in the body of the church are open; and their elbows, being enriched with carved finials, have a seemly and church-like appearance: unhappily they are too high to be proposed as a model. Several of the ancient seats have, however, been restored, of which the dimensions are as follow:—

		ft.	in.
Height of standards and capping	-	2	8
Width of standards	-	1	2
Height of sitting-board	-	1	4

The seats immediately in front of the pulpit and reading-stall are appropriated to the aged and infirm; the rest, with the exception of those which are quite free, are assigned to families, with a reference to their respective numbers: such apportionment being at once the most congenial with the feelings and habits of our countrymen, and the most likely to promote the convenience of worshippers. (B) To make all the sittings in a church free would be inadvisable, were it practicable, since every one wishes to be sure of finding a place when he goes to the House of God; and to remove from it all facilities for sitting, considering the character and length of our services, would be, in fact, to depopulate our places of worship. In the sentiments, expressed on this subject by the Arch-deacon of Surrey, most sober-minded persons will concur. “In a mere clamour against pews,” he observes, “if by pews are meant fixed seats of convenient con-



struction and just allotment, I am not disposed to join. That our fixed seats were one consequence of that Reformation for which we can never be too grateful to Almighty God, is with me no discredit to them. With the great men who, in the seventeenth century, did resist their novel formation, we shall do well to object to their abuse, and not to their existence. Wholly unsuitable, as they no doubt are, for a worship which consists chiefly in gazing on the official devotion of another, they may assist 'the common prayer' of our reformed church; they are suitable to our national character, they tend to foster habits of family religion, and, by preventing the inconvenient confusion of different classes, they may, whilst they protect his rights, be even more welcome to the feelings of the poor man than of the rich." <sup>1</sup>

The real points to be contended for are, that no seats should be allowed which, by their magnitude and height, "hinder and encumber the neighbours in hearing God's word and performing Divine Service," and make it impossible for the wardens to present for irregularity of behaviour; that no one should be allowed to appropriate to the maintenance of selfish pride what is the common property of the parishioners, but that the number of seats assigned should be proportioned to the actual wants of the occupants; above all, that the poorer members of Christ's flock should not be thrust, as they often are, into "the most distant, dark, and draughty corners of the church," but that they should be made to feel that in God's House their comfort is studiously cared for. (c)

The adoption of low, open seats, with backs, in

<sup>1</sup> Charge, 3d ed., 1842.

place of the high and close boxes, which have been allowed to intrude into so many of our parish churches, would secure all these advantages. Besides their more seemly appearance, they are much cheaper than high-backed pews,—they economise room, which in the present deficiency of church accommodation is a most important consideration ; and in the absence of their regular occupants they offer accommodation to fellow-worshippers, just as closed doors seem to refuse it.

The most plausible plea for close pews is the cold,—to which it is alleged the delicate and infirm would be exposed by the abstraction of the doors,—although this is more frequently urged by the hale and strong, than by those in whose behalf it is pretended. But where the church is properly ventilated, and kept free from damp, and the doors and windows are shut closely, especially if a thermometer stove be kept regularly burning in winter, no apprehensions on this score need be felt.

*Seats in Chancel.*—In many churches the only seats admitted within the chancel are those of the rector and his servants ; or if the impropriator be a layman, the clergyman and his family are also accommodated here. And the character of the pews themselves often ill accords with the sacred enclosure in which they are placed ; and furnishes a bad example to the seat-holders in the rest of the church.

In the present instance the chancel is seated with a view to parochial accommodation ; and the stalls are ranged parallel with the wall on either side, so as to face north and south. They “ have rich poppy-heads at the ends, and are backed by a row of open arches, with foliage in the spandrels, excellently carved in



oak.”<sup>1</sup> The lay-rector, Lord John Scott, who, besides contributing largely to the other repairs, was at the



whole expense of those in the chancel, reserves only one seat to his own family, which differs in no respect from the others.<sup>2</sup> The front rows are filled by labouring men, who also occupy the steps in front of the Communion rails.

One advantage of such a location of the seats is, that in case of a daily service, a considerable part of the congregation can assemble in the chancel, which

<sup>1</sup> Memorials of Rugby.

<sup>2</sup> “A similar example,” it is stated by Mr. Archdeacon Hare, in his charge delivered in 1841, note M., p. 107., “has been set by Mr. Campion in the parish of Hurstpierrepont; by the Earl of Chichester in Stanmer and Fulmer churches; by the Earl De La Warr in Withyham church; by the Earl of Burlington in Eastbourne church; and by Viscount Gage in that of Westfirk.” “The time will come ere long,” observes the archdeacon, “when the example set by such true members of our aristocracy will be catching; when the pens and styes by which our churches have been so long disfigured will be swept away; when people will become ashamed of sitting imprisoned in their lonely cells, and will feel that the noblest and most blessed position for the high as well as the low is that of a member of the congregation of the Lord.”

presents somewhat the appearance of a college chapel. The chilling effect, produced by the sight of a few worshippers scattered about in a large church, is thus avoided; and the benefits of congregational worship are better realised. It can be effected at a comparatively small expense; and if undertaken by the rector, may operate as a means of inducing the parishioners to enter heartily into the improvement of the rest of the church. (D) In the present instance, the chancel seats had all been fixed, before the question of open sittings in the nave was mooted; and the example thus afforded had of course considerable influence.

*Dimensions of Seats in Chancel.*

				ft.	in.
Height of standards	-	-	-	5	2
Height of elbows in front seats			-	3	5
Height to top of capping in ditto			-	3	0
Width of standards	-	-	-	1	2½
Thickness of standards			-	0	2½
Width from back to front of seats			-	2	6¹

FLOORING AND FLUES.

*Flooring.*—Before the joints of the new flooring for the seats were laid, the soil was excavated to the depth of two feet; and stone and brick rubble, with a covering of concrete, filled in to within eighteen inches of the joists, which were laid on brick walls, twelve inches distant from one another; so that there is a clear space of eighteen inches under the flooring.<sup>2</sup>

The old pavement, which consisted of red bricks, having been removed, — and the soil underneath replaced by rubble, — the passages and the floor of the

<sup>1</sup> Ought to have been at least 2 ft. 10 in.

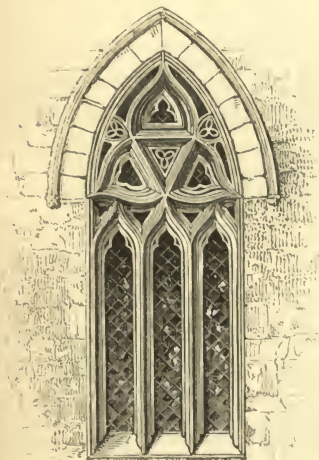
<sup>2</sup> It would have been better to have completed the church with pavement throughout, dispensing with the boarding altogether; and then to have fixed the open seats into sills of oak, laid in a direction from east to west, as recommended at note (E) in Appendix.

tower were levelled and relaid with slabs of white and blue stone, thirteen inches square. A flooring of encaustic tiles, of which such rich varieties may be now procured, would probably be preferred by most church-restorers, and would be found cheaper.

*Flues.*—Flues were at the same time constructed for conveying away the smoke, and communicating external air to a descending thermometer stove, which is placed in winter in a central position. The flue, through which the smoke passes, is formed of circular blue tiles, seven inches in diameter, — and communicates with a chimney, carried up internally to the top of the tower, in the south-west angle of which it is concealed. The weights of the church clock are similarly masked in the opposite corner, the pilasters being panelled according to the original design of the western arch.

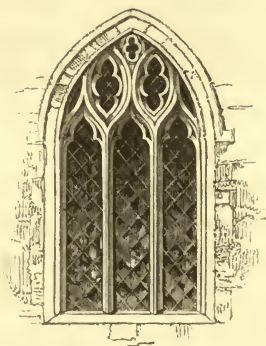
#### WINDOWS.

The east window of the chancel, which had previously been bricked up, was restored a few years ago by the lay rector, on attaining his majority. It is filled with geometrical tracery, probably symbolical of the Holy and undivided Trinity. To quote a recent writer, "Its trefoiled lights, its tracery of three trefoiled triangles, round an equilateral triangle, and its three trefoils

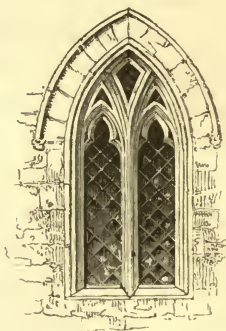


interspersed between these,—what else can they point to ?”

On the restoration of the church, the west window, which had been disfigured with a cast-iron frame,



North-east Aisle.



North and South Chancel.

and, having two galleries in front of it, gave little light, had its mullions and tracery replaced at the expense of the Rev. J. T. Parker, Rural Dean, who took this method of showing his approval of what had been effected, and especially of the principle of open seats.

All the other windows in the church have also had their mullions and tracery restored, and been re-glazed in small squares arranged diagonally. Fresh air is supplied by means of a segment of the windows, diamond shape, working on a pivot. These lattices are unclosed every morning by the parish clerk, and are kept open by a copper wire and small staple.

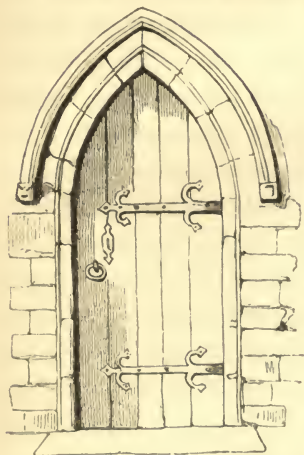


South-east Aisle.



## DOORS.

A doorway in the north side of the nave, which had been blocked up, has been re-opened; and to this, and that in the chancel, are hung doors of solid oak, fitted with large iron hinges. To exclude the cold air, there are both an outer and inner door opening into the chancel; and these are united by means of a straight iron rod, so as to open simultaneously. With the same view, folding-doors on falling hinges have been placed at the main or western entrance.



It is proposed to fix to the western and chancel

entrances outer doors of iron trellis, so as to admit of the inner doors being left open in dry weather, — and thus to secure a thorough circulation of air. This plan is strongly recommended by the lamented Bishop Otter, in his pastoral addresses.



Interior Folding Doors.

There should be a board provided, on which to affix no-

tices, &c., and which may be suspended at the principal entrance, otherwise the doors will be injured by the nailing, or pasting on of parish papers. This board, when not in use, should be deposited in the church, so as to be easily accessible.



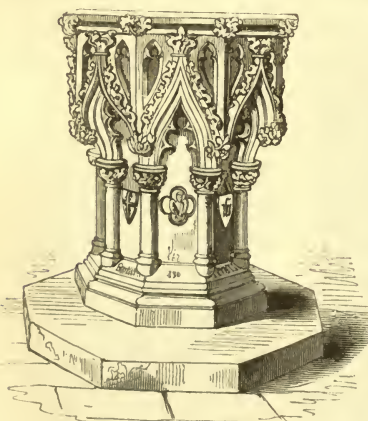
Western Entrance.

It is desirable, also, that the key of the church should be kept close at hand, that visitors may have no

difficulty in gaining admission; unless, as is the case at Dunchurch, one door is always left open.

### THE FONT.

The font has been removed from the west end of the north aisle, where, being placed under a gallery, it was out of sight. It is now situate in the tower, near the principal entrance. The sacrament, which it serves to administer, at once suggests that this is its proper position. For Baptism is the initiatory ordinance of religion, the admission of the young immortal within the Christian fold, and the



Font in Rugby Parish Church, presented by M. H. Bloxam, Esq.



introduction to all the privileges for which the House of God unfolds its doors. To place the font, therefore, in some obscure corner, where it never meets the eye,—or to perform the baptismal service from a basin, placed, as has been sometimes seen, on the Communion Table,—is, to say the least, most indecorous; and seems to imply that the Holy Sacrament of Baptism is not understood or duly valued.

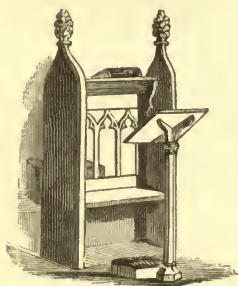
The font ought to present itself as we cross the threshold of the sanctuary, and to remind us immediately of privileges and obligations acquired in infancy, and which the end of all subsequent religious services is to ratify and deepen. Viewed as the laver of regeneration, the propriety of placing it at the west entrance, directly facing the Communion Table, is obvious. The mind thus passes, at once, from the initiatory sacrament, to that other blessed ordinance to which it is the passport. And the worshipper feels, as he enters God's house, that the Divine mercy, which provides one sacrament as the commencement of the Christian life, has appointed another for its sustenance.

There should be a clear space, of some feet in extent, round the font, for the accommodation of the sponsors, — and covered hassocks, or boards with stuffed tops, provided for them to kneel on. These latter may be laid on the edge of the base on which the font is erected, and by means of a wooden peg prevented from getting out of place. And when the font is situate in the tower, additional kneeling-boards may be placed along the wall on either side, without incommoding persons on entering or leaving the church.

Every font should be supplied with a plug and water-drain; and a stone pitcher, which might be kept

in the vestry, may be reserved for bringing in water when required.

### THE READING-DESK.



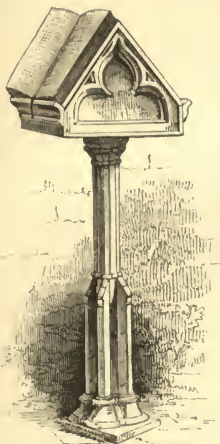
The purpose which it serves will suggest, in like manner, the form and position of the reading-desk. A church is a house of prayer; and the reading-desk is the place from which the minister is to lead the devotions of the congregation. It ought not therefore to face the people; for he is not addressing them, but speaking for and with them. It ought to be raised only slightly above them; for he is not, while engaged in prayer, speaking with authority as an instructor, but as one of themselves, making known their joint requests to God. Its best position seems to be at the junction of the nave and chancel, facing either north or south, and on the contrary side to the pulpit.

The desk, of which a sketch is given, might of course have been rendered much more ornamental; but it was thought best to make it appear only as a continuation of the adjoining stall. A seat, one step lower, is provided in front for the clerk, with a kneeling-stool and a small desk for his book.

Where the lessons are read from the reading-desk, there ought to be a book-board for the Bible, facing the congregation: but a lectern seems more appropriate for this purpose.

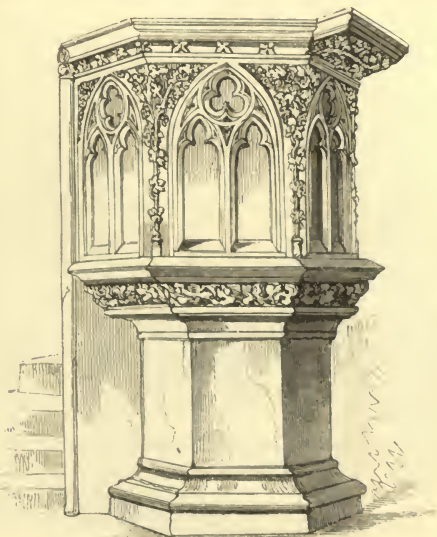
## THE LECTERN.

The moveable desk, of which a sketch is given, possesses the advantage that it can be turned so as to face the bulk of the congregation; and at daily prayer, when this will probably be in one part of the church, it is convenient for the reader to be able to turn himself in that direction. It also admits of the lessons being read by a person not yet in holy orders, which may occasionally be desirable, as in the case of graduates preparing for the ministry. It may be placed just beneath the pulpit.



## THE PULPIT.

The pulpit here figured is made of Painswick stone,



of which the whiteness forms a good contrast with the oak and other fittings. It is lined with oak, and has no door.

### THE LORD'S TABLE.

An oak slab, covered with velvet, or some other rich material, seems to be the Communion Table most in accordance with the usages of the English church. The dimensions of that figured are,

				ft.	in.
Length	-	-	-	-	6 1
Width -	-	-	-	-	2 6
Height -	-	-	-	-	2 6

The shape of the covering should be oblong, not made to fit the form of the slab, but to hang in folds.

The space within the rails is elevated by steps above the floor of the chancel, which is itself higher than





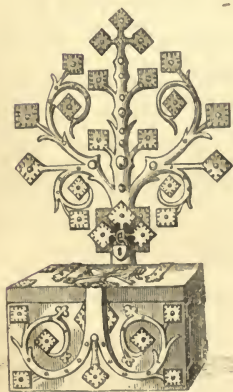
that of the rest of the church. The rails are carved in solid oak; and the doors, which are strongly hinged, and made to open inwards, are placed in front of the Lord's Table.

Sedilia, where such exist, are doubtless the most appropriate seats for the clergy officiating in the Communion Service. But, in the absence of these, simple oak chairs seem to be most suitable, placed so as to face north and south.

The space between the ends of the stalls and the steps of the Lord's Table is, as will be seen from the ground-plan, too confined, being only three feet. It ought to be at least double that width.

#### CHEST FOR ALMS.

By the 84th canon it is enjoined, that the church-wardens should provide a strong chest, with a hole in the upper part thereof, which chest they shall set and fasten in some convenient place, to the intent the parishioners may put into it their alms.



Such an alms-box has been fixed near the principal entrance in Dunchurch Church. It is made of oak, ornamented with iron-work, and was furnished by Mr. Plowman, builder, of Oxford, for three guineas.

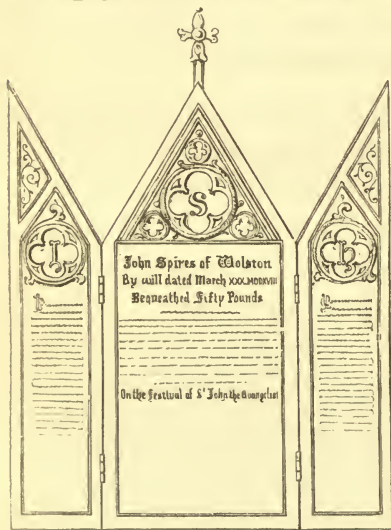
It is usual to place above such alms-box, upon an ornamental scroll, a suitable inscription from Holy Scripture on the duty of alms-giving.



No one can dispute the propriety of thus reminding Christian people of their duty; and where the admonitions, also enjoined by the canon, are added from the pulpit, it may be hoped that they will not be slow in availing themselves of the opportunity thus afforded. Large sums are collected in this way at St. Peter's in the East, at Oxford; and in a village church in the Deanery of Dunchurch, the sum of forty-eight pounds was deposited in the box in the course of one year.

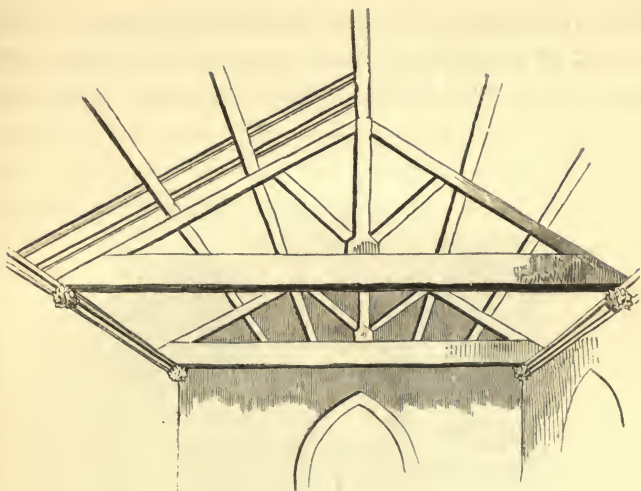
*Triptych.* — It having been necessary to re-

move some notices of charitable bequests from the piers of the church, which they disfigured, they have been painted upon the leaves of a triptych, and placed in the tower, just above the alms-chest. In this position, the inscription readily meets the eye, and may serve as a persuasive to the charitable acts thus recorded.



ROOF.

The roofs above the aisles, previous to the recent improvements, were concealed by a flat ceiling, and in consequence, besides the unsightly appearance, the ventilation was much obstructed. They have been



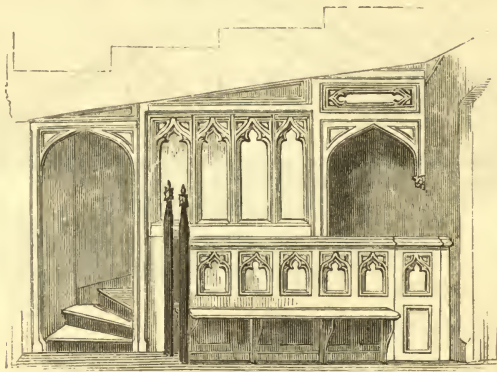
altered at a small expense, so as to display the tie-beams, rafters, and king-posts.

The roofs of the chancel and nave were unhappily ceiled, about fifty years ago, when the plaster mania was at its height, and at an expense which would probably have furnished a neat, open roof. By this means, a space of about ten feet has been lost to view; and instead of the eye ranging to the very ridge, it is baffled by an unmeaning expanse of white ceiling.

#### GALLERIES.

There can be little doubt that the introduction of galleries at all into churches is objectionable. They intercept light, and by blocking up the arches, and disfiguring both the piers and windows, are very injurious to architectural effect. The only apology for them is the want elsewhere of room necessary for the accommodation of the parishioners: and this in far the greater number of cases might be afforded by a

fresh arrangement of the space in the body of the church ; by abolishing those eye-sores and heart-sores, square pews, and fitting up the area with open seats.



In other cases, generally, even after the church has been disfigured by the erection of galleries, the demand for pews remains unsatisfied ; and the only adequate way to meet it is that which ought to have been resorted to at first — the providing an additional church for the redundant population.

At Dunchurch the demand for seats had been met in the usual way ; first, by the erection of a gallery in the north aisle, of which the front projected beyond the face of the piers on that side ; secondly, by a gallery in the south aisle, of which the front retreated behind the piers ; thirdly, by a gallery at the west end of the church, reaching far into the nave, and disfiguring the tower ; and, lastly, as the crowning embellishment, by an organ gallery, perched up near the ceiling of the tower, blocking up the west window altogether, and producing the most dark and dismal effect. The mouldings in front of these galleries were of different patterns, but all Grecian ; and of course wholly out of keeping with the Gothic architecture of the church.

Had these galleries remained as they were, the effect of the other improvements would have been completely marred. The two western galleries were therefore removed; the arch, which is a very noble one, was displayed, and had its oblong panelled compartments, which were originally arch-headed and



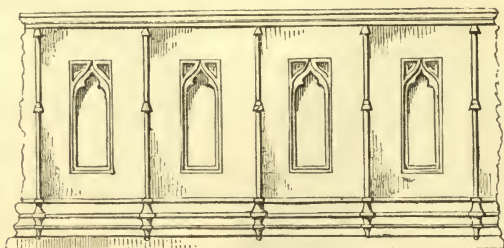
foliated, restored; and the floor of the ring-loft was raised a few inches, so as completely to clear the apex of the arch, and admit of a groined ceiling to the tower.

The organ, for the reception of which sufficient head-room was obtained by the improvement in the roofs of the aisles, was placed at the west end of the south gallery; where it now appears to much greater advantage, without the sound being in any

degree impaired. A similar position is assigned to the organ in St. Peter's in the East, at Oxford, where a gallery has been erected on purpose to receive it. And as the object of an organ is sound, and not show, it can hardly be questioned that such is a more suitable position for it, than in the front of the west window, where it serves to conceal the tracery and intercept the light.

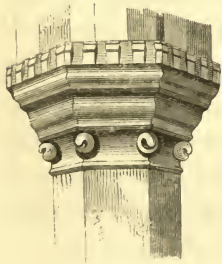


The fronts of the north and south galleries were then made to correspond, — that in the north aisle being thrown back to a proportionate distance on the pillars ; — and the panelling was replaced by that figured, which was constructed out of what had been intended to form the doors of the seats in the nave. It would have been better, had circumstances



permitted, could the galleries have been supported quite independently of the pillars, so as to recede wholly behind them, — as is the case in the church so beautifully restored at Stratford-on-Avon. And this ought always to be provided for in the erection of new galleries. But in the present case it was impracticable.

*Piers.* — The piers, of which the mouldings on the opposite sides of the nave are different, had been much defaced in the erection of the above-mentioned galleries, the facing of which on one side had been allowed to clasp the columns in front, so as entirely to destroy their effect. They have now recovered their original shape and beauty, the capping, where mutilated, having been restored ; and some boards, on which notices had been fixed, removed.





## SEPULCHRAL MEMORIALS.

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“ Let us hope that our monuments and tablets will share with our churches in the benefits of an improving taste.” — ANDERSON'S *Ancient Models*.

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A correct and Christian taste in reference to sepulchral monuments appears to be reviving in the



Church. Mr. Markland has had the merit of directing attention to the subject in his recent eloquent volume; and his views have been ably seconded by other writers. Their arguments, indeed, are so convincing, and the topic on which they write is one of such deep and sacred interest, that they must secure a hearing.

No one of correct taste or religious feeling can survey the monuments and tablets of modern date, which crowd our churches, disfiguring the walls, and defacing and weakening the pillars, without a painful sense of their singular inappropriateness to the place which they occupy. The monuments more suited to a Pagan temple than to a Christian sanctuary: the tablets as tawdry in design, as they are inconsistent

with the style of the edifice in which they are erected: the epitaphs wholly at variance with the humility and strict veracity, which ought especially to characterise an inscription in the House of God. Indeed the sentiment would often appear to have been borrowed, with the figures and drapery, from the mythology of Greece or Rome. And even when there is nothing objectionable in the memorial itself, the claim to posthumous honour is ordinarily far from apparent. (F)

The motive which prompts such erection, indeed, deserves our reverence; and no one could wish to banish from our churches records which may exercise a salutary impression on survivors. But the affection which suggests them would often be better shown, and the perpetuity sought for better secured, by works which, while they commemorate the departed, also confer benefits on the living. Where wealth is at command, how much better to expend the sum devoted to the memory of the dead on some useful and charitable work, the erection or endowment of a church, school, or almshouse, than on a pile of marble, which, however graceful, is wholly useless! The money lavished upon what is often felt to be nothing but a sacrifice to vanity, or, at the best, a splendid impertinence, would then at once attest the piety of relatives, and perpetuate the memory which they cherish, by the gratitude of posterity. Where the means are limited, still some addition or improvement to the House of God—for instance, the erection of a font, or the restoration of a window—would serve all the purposes of a memorial. And where a mural tablet is preferred, care might at least be taken that it is in keeping with the church, and rather characterised by chasteness and symmetry, than by costli-

ness of material. Caen or Painswick stone seems the best suited for the purpose of mural tablets; and of the annexed designs, one of which has been lately put up at Dunchurch, by Mr. Grimsley, sculptor of Oxford, they can be furnished at a moderate price.

On the subject of inscriptions, it may be observed that "an epitaph ought to be the epitome of a sermon, teaching the most useful truths in the most comprehensive form." "It ought to be short and simple, but touching and impressive, exhibiting a solemn reverence for the subject to which it refers; and to be especially scriptural both in tone and language. In every case distinguished for strict veracity, when descriptive of private affection it ought to be marked by tender, though retiring modesty of expression."<sup>1</sup> "There is a befitting pathos in the brief unadorned inscription more eloquent than a Jeremiad of lamentations. 'Filio unico et charissimo parentes infelicissimi' tells a tale of domestic distress which individual experience will, in general, fill up with bitter fidelity. In such cases to imitate the Romans in brevity awakes a sympathy which the utmost babbling of loquacious sorrow never can."<sup>2</sup> "This brevity is most striking when the language of grief is accompanied by some admonition or warning; and from what treasury can these be derived, so rich and inexhaustible as that of Holy Scripture?"<sup>3</sup>

<sup>1</sup> A writer in Times newspaper.

<sup>2</sup> Quarterly Review, vol. xxxix. p. 310.

<sup>3</sup> Markland's Remarks, p. 93.

## WARMING.

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“ Let these black pipes, I entreat you, be removed ; and place your stoves where they will not offend the eye.” — *Archdeacon Hare.*

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The church, a few years ago, was attempted to be heated by a stove placed in the central passage, which always smoked in cold weather, and became red hot at other times ; and which it was the pastime of the sexton to feed and rake all the time of service. It was, of course, plentifully supplied with black piping, which, after meandering about the church, made its exit at last into a brick chimney, ingeniously perched above one of the windows, and forming a conspicuous feature in the exterior. Having alternately smoked and scorched the sitters by until it was no longer endurable, it was succeeded by two ascending Arnot stoves placed in opposite corners of the church, and furnished with copper piping, which was very expensive, and, like its black predecessor, in frequent need of repair. From having no proper flue, all these stoves were a source of constant cost and annoyance.

The present stove, which has a *descending* flue, and was purchased at the Leamington Foundry for fourteen pounds, answers all requisite purposes, diffusing a moderate and equable temperature through the church, and preserving it free from damp. It is kept constantly alight during winter, at an annual cost of about four pounds, and requires to be fed daily, morning and evening, with coke, which is the proper fuel for stoves of this description. Being supplied with



external air by a flue, it has a good draught; and the manner in which the smoke is conveyed away under ground renders accidents from fire impossible.

Some persons, whose opinions on such points are entitled to respect, strongly object to the use of any artificial heat in our churches. And these objections are urged with great force by the excellent Archdeacon of Lewes, and by other recent writers. The Archdeacon, indeed, chiefly denounces the hideous black pipes which have been so remorselessly permitted to disfigure and degrade our churches. And he admits that a stove may be so placed as to be inoffensive to the eye; and that, where there is an organ, a remedy against the damp is needed.

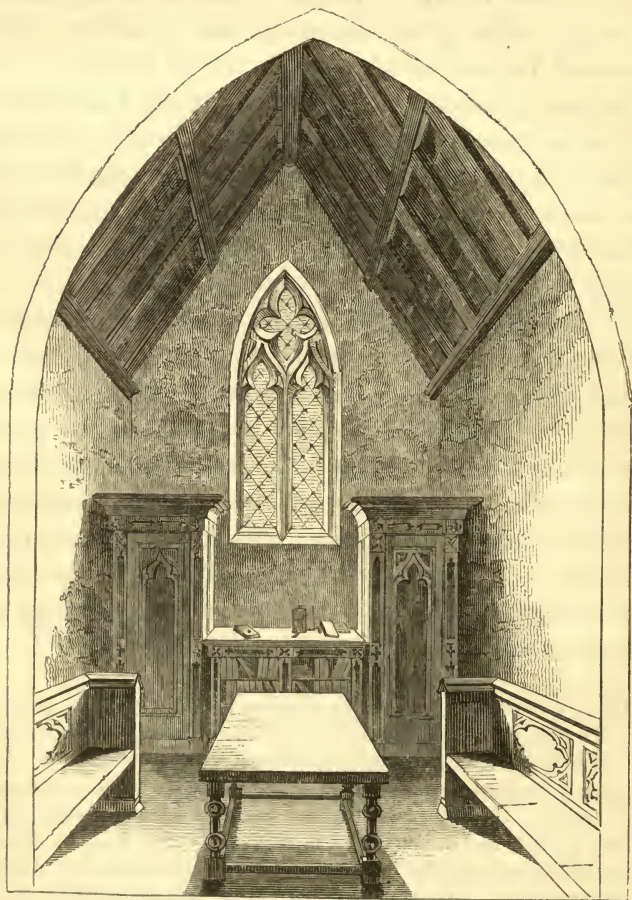
In the case pleaded for there is no disfigurement, and one objection strongly urged against open seats, on the plea of cold, is neutralised by the moderate degree of warmth diffused by a thermometer stove. Nor should it be overlooked that at daily or week-day services, when the congregations are comparatively small, the majority of those present are generally of the delicate sex; and that besides, as Archdeacon Hare admits, "the habits of modern life render us all more sensitive to cold than our ancestors were."<sup>1</sup>

<sup>1</sup> Much unnecessary expense, in addition to the desecration and even injury accruing to the sacred fabric, is at times incurred in attempts to heat our churches. The writer recently met with an instance in which more than a hundred pounds had been thus expended without any satisfactory result. The contractor, besides carrying his excavations to an alarming extent, had proposed to pierce one of the windows with a chimney-shaft, and, on the clergyman objecting, introduced into his bill the following item: "To humouring the parson, fifteen pounds."



## VESTRY.

A chamber for holding vestments, robing in, and registering marriages, baptisms, and burials, &c.,



seems necessary to every church, especially when the parsonage is situated at a distance. It may be used

as a depository for the parochial library, for meetings of district visitors, or for any other purpose strictly ecclesiastical. Indeed, reverence for the adjoining sanctuary suggests both the purposes to which it should be confined, and also the suitable character of its architecture and fittings.

It is, however, often a very deplorable little place, either serving only as a snuggerly for the clergyman, or else being so damp and dingy as to be available for no purpose whatever. The vestry at St. Peter's in the East, at Oxford, is a model of what such an apartment ought to be; and like every thing else connected with that sacred fabric, breathes the spirit of decency and order. No one can enter it without perceiving that its arrangements are dictated by a mind alive to the importance of the minutest particular connected with the pastoral office. It is the spirit of the sanctuary consecrating even minutiae to the glory of God. And he were a poor observer of human nature, who did not recognise the principle from which all this proceeds, and the efficiency which it bespeaks.

The position of the vestry marked upon the ground-plan is indefensible. It ought to have been at the north side of the chancel. But the number of graves and tomb-stones, which had, in former years, been permitted to accumulate in this quarter, created difficulties in the way of erecting it either here or on the opposite side.

## PECUNIARY FUNDS.

The sources from which assistance in aid of local efforts may be obtained by persons engaged in church restoration are —

I. The Diocesan or Archidiaconal Board, which may generally be expected to give a grant to the extent of one pound for each additional free sitting gained by the enlargement, or of ten shillings for each sitting so gained by the remodelling.

II. The incorporated society for the enlargement, building, and repairing of churches and chapels; from which aid to the same, or a greater amount, according to a like ratio, may be expected. Forms of application for assistance, with suggestions and instructions to persons engaged in enlarging or building churches or chapels, and which suggestions the society requires to be as strictly attended to as possible, may be obtained from the Secretary, 4. St. Martin's Place, London. This society also requires that the case should have previously received the sanction of the district board.

In making application to these societies, it is necessary —

1. To state the amount of local contributions in money, land, or materials, which has been given or promised.

2. To furnish plans and estimates of the proposed enlargement or alteration, with an estimate from some experienced architect or builder.

It would be advisable for the applicant also to be provided with a statement of the population, rental,

and number of acres in the parish, and to secure the co-operation of the rural dean, who will be the proper person to lay the case before the district board.

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It may, however, be hoped that in general the necessary funds for such restoration will be afforded from local sources alone; and that all classes will unite in thus evincing their attachment to the Church of their forefathers. In the case before us, the sum required was supplied by voluntary contributions (G): the lay impropiator having given more than twice the annual amount of his rectorial tithe,—the incumbent, a year's clear income from his benefice; and the parishioners generally, most liberally contributing their free-will offerings to the holy work. To meet expenses for which the clergyman held himself responsible, one liberal individual, not resident in the parish, remitted him a hundred pounds. A similar sum was collected by a few friends in the parish, and a still larger amount raised at the offertory. The only part of the expenditure demurred to by a few individuals, and which was chiefly for necessary repairs ordered by the parish officers, was met by additional voluntary contributions. The entire amount expended in the restoration of the church somewhat exceeded two thousand pounds, the whole of which, with the exception of a few donations kindly sent by personal friends, having been collected in the parish.

That this effort has been far exceeded by others, some of them involving much sacrifice on the part of both clergy and laity, proves that a spirit long dormant in the Church is reviving. What is wanted



for the restoration of our altars is courage to begin,—faith in God's assured promises, — and the persuasion that what is expended in His service will be more than repaid. No one ever was, no one ever will be, poorer for what he thus lends to God. Nor will resources ever fail those who have the scriptural wisdom to conceive and to attempt great things for God's cause, in reliance on His truth. And every fresh attempt is productive of others. Faith will triumph over difficulties, which the selfish and the faint-hearted deem insuperable. Let us only believe: — “all things are possible to him that believeth.”<sup>1</sup> The secret of success is suggested by Nehemiah: “The God of heaven, He will prosper us ; therefore we His servants will arise and build.”<sup>2</sup>

<sup>1</sup> Mark, ix. 23.

<sup>2</sup> Nehemiah, ii. 20.



## CHAPTER II.

## PEWS.

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“ Few things have been more hurtful than pews to the character and spirit of our worship. They are a monument and type of the torpor and selfishness which have for ages deadened the church.”—ARCHDEACON HARE.

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NOTHING, probably, has more tended to estrange persons from the Church of their forefathers, than the unrighteous encroachments which have been allowed on the common rights of the parishioners, in the shape of private pews. And no one who has sought the spiritual welfare of his flock, and endeavoured to draw them all to public worship, but has found these enclosed seats the greatest obstacle in his way. It has seemed at times almost a mockery to exhort our parishioners to frequent the House of God, when the whole space within its walls has been claimed as the exclusive property of a few individuals. The answer has been—and we could not gainsay it—that if they were to enter any of the half-filled pews, they would be regarded as intruders.

Happily the abuse is so generally felt, that some redress must be provided: and after the masterly exposure which it has recently provoked from able writers, we may hope that ere long few will have the hardihood to defend such selfish appropriation. But as it forms one of the most formidable obstacles in the way of church-restoration, it may be well to say a few words both on the magnitude of the evil, and on the most likely methods of redressing it.

These will be best furnished in the words of a distinguished functionary of our Church, who speaks on such points with official authority.

Alluding to the change, so much to be deplored, from the low seats of earlier days to the anomalous deal boxes, which now deface so many of our churches, Archdeacon S. Wilberforce observes<sup>1</sup>, “ All this is bad enough as a mere disfigurement of the church ; but in its moral aspect it is far worse. For this change in the character of the seats has been the consequence of the private appropriation of what once were acknowledged as the common rights of the parishioners. It is wealth, or parish influence, or some other earthly power which has enabled pretension, even in God’s house, to seize upon benches which were freely occupied before by humble worshippers, and to appropriate their Christian birthright to the maintenance of its own barren grandeur. The degree to which this evil has risen can hardly be suspected without a detailed examination of our churches. In my progress through this archdeaconry I have found chancels, which within these few years contained benches free to all, wholly engulfed in two vast pews allotted to the squire ; in other cases, I have found all the best parts of the nave entirely engrossed by private pews of similar dimensions and allotments, in each of which sit two or three straggling inmates, nursing their separate dignity. Whilst in others, a vast pew, raised up to the height of a low gallery, absolutely shuts out the whole chancel from the church, rendering even the rubrical performance of the service thenceforth impossible.”

“ And what has been the fruit of these encroach-

<sup>1</sup> Charge delivered 1842, 3d ed.

ments? Heartburnings without measure and without end are their first consequence; hardly any one is satisfied with his division of the spoil; whilst of the dispossessed too many go henceforth to the meeting; too many nowhere at all; or if of a better spirit, they still remain, being old, perhaps, and (as the outdoor labourers commonly become, at least in some degree) deaf also, they are thrust into the most distant, dark, and draughty corners of the church.

“Surely it is a deep disgrace to us that so it should be. Even in worldly matters, in civil rights, in these mere outer things, it is the very office of Christianity to be the poor man’s advocate and guardian; to withstand the selfish world on its own highway. It has ever been the boast of Christ’s Church, that His poor have been her special care; and shall we now tamely suffer the world, in its foulest feature of pretension, luxury, and self-appropriation, to enter into the sanctuary of our God, and thrusting out His poor, to fix upon His temple as its home? The injury which this has done to the church-going habits of the poor is beyond calculation: for it is not merely (though that is a great matter) that they have been often dispossessed of those parts of the common building, which were almost essential to their worship; but beyond this, that the sense of the allowed pretension of earthly riches in the very House of God has eaten into the hearts of the poor, and given a sense of unreality to that form of religion with which it has thus in their minds become associated. Thus I heard recently, with pain, the common village-criticism in a small rural church, which the new gallery of a rich parishioner almost overshadowed, ‘Yes, the great man must be lifted up above his neighbours

“These are great practical evils, especially in a state of society like ours at present. The tendency of all things round us is to break our people into separate and unsympathizing classes, and thus to sow amongst us broadcast the deadly seeds of intestine discord. The unity of the Church’s worship, in which the rich and poor might mix together freely, would be a blessed safeguard from this danger. Their separation there, is one of its greatest aggravations; and to remove this, we must build largely, and endow new churches, and we must open our closed pews, and give back the poor their rights. This cannot be effected, to the requisite extent, without such legal measures, as shall modify the common-law rights, within which pews held by faculty or prescription are now entrenched; and urgent is the need of some such enactment: nothing could more powerfully assist the efforts now being made to increase the church accommodation of our land. There is no act of substantial justice more due to the body of our population: but in the mean time it is the duty of the churchwardens first to permit no new encroachments whatever; and secondly to endeavour to diminish existing evils, by availing themselves of all opportunities afforded by the whole or partial re-pewing of their churches, for extinguishing such supposed rights wherever it is possible, and changing the modern, high-sided, square seats into others of an earlier and better type. The right performance of this duty will be best secured by their being careful in all cases, as a preliminary step, to lay plans of all proposed changes before the proper ecclesiastical authorities.” (H)

In the Report of the Commissioners on Ecclesiastical Courts, presented in 1832, the following arrangements are strongly recommended:—



“That in future no faculties shall be granted, permanently annexing to any messuage a pew in the church or chancel.

“That a Commission shall issue in each diocese, directed to the archdeacon or archdeacons, or one or more of the rural deans, requiring them, in conjunction with two other individuals, to make a full investigation as to the pews and seats claimed to be held in each parish church or chapel by faculty or prescription; that where such claims shall be established to the satisfaction of the commissioners, a record of the same, to be kept in the registry of the diocese, should be made. (1) *We think it exceedingly desirable that all claims where no faculty or legal prescription exists should be finally extinguished.* . . . When once the claims at present existing are disposed of, we are of opinion, that the greatest difficulties in the way of a beneficial apportionment of church-room may be removed. . . . It is not fitting that the convenience of the parishioners in general should be sacrificed to the exclusive accommodation of any individuals, and therefore we submit, that in all cases, where it may be expedient to repair, enlarge, or rebuild the church, it shall be competent for the bishop or archdeacon to direct pews, though held by faculty or prescription, to be removed; and on the church being restored, the owners of such pews shall be entitled to other pews in lieu thereof, as nearly as may be of the same size, and with the same convenience of situation.”<sup>1</sup>

In reference to the preceding recommendation it is

<sup>1</sup> General Report of Commissioners, pp. 132—134., as quoted by Archdeacon Wilberforce.



observed by Archdeacon Hare, whose noble protest against the abuses of the pew system entitles him to the gratitude of every true son of the church, "As the list of these commissioners contains the names of the Archbishop of Canterbury, the Bishops of London, Durham, Lincoln, St. Asaph, and Bangor, Lords Tenterden and Wynford, Sir Nicholas Tindal, Sir John Nicholl, Sir Christopher Robinson, Sir Herbert Jenner, and Sir Stephen Lushington, it may be thought surprising that, in the teeth of this recommendation, new faculties should since then have been granted. Yet such, alas! is the case. The report of the commissioners did not excite much attention at the time. Other ecclesiastical questions of more pressing interest started up, and drew men's minds away. And so tainted is the English people with the spirit of barter, so accustomed are we to require a *quid pro quo* on every occasion, that even in the churches which have been built or enlarged of late years, the parishioners who have contributed liberally have mostly thought it a matter of course, that they should receive a compensation for their contribution, in the shape of a faculty pew. So hard a lesson is it to learn that we are to give, *hoping for nothing again.*"<sup>1</sup>

*The Law about Pews, and the Power of Churchwardens respecting them.* — "The whole interior arrangement of the church is vested by law in the bishop, for the benefit of the parishioners at large. 'As,' says Lord Coke, 'it is a place dedicated and consecrated to the service of God, and is common to all the inhabitants, it therefore belongs to the bishop to order it in such manner as the services of God may best be celebrated, and that

<sup>1</sup> Charge delivered 1841, "Privileges imply Duties." Note M. p. 108

there be no contention in the church.' There are, that is, no original private rights within the body of the church: it is God's house—the home and the sanctuary of His poor, where rich and poor meet together, not as rich and poor, but as one in the blessed equality of true brotherhood in Christ. Of these common rights the bishop is the trustee; and he therefore must consent to every erection within the church, because such an erection may interfere with those rights. Thus, when it was found convenient to erect fixed seats in our churches, permission to erect them could be obtained only from the bishop, and he had the distribution of them.

“This distribution he exercises in two ways: first by what is called a Faculty; and, secondly, through the churchwardens. By a faculty, the bishop permits a particular seat to be set apart for the use of the occupiers of a certain house or messuage in the parish, in respect of such messuage; and having given this faculty, he has so far created a right to that seat, and taken it thenceforward out of his own power. He therefore cannot, and still less the churchwardens, disturb the occupiers of that house in that possession. This, then, is what gives a right to a particular seat—its having been granted to the occupier of a particular house by the bishop. And there are two ways in which this right may be established in the courts of law. First, by producing a legal faculty from the bishop; and secondly, by proving that, though the faculty is lost, there is good reason to believe that one was once given. The mode of doing this is by showing that the occupiers of a certain house have long sat in a certain seat, and have been used to repair it. But this must

be proved for so long a time, as to render it probable that the bishop did once issue such a faculty, or the sitting in the pew and the repairing it will both together give no legal title to its possession. If, however, the faculty is produced, and is itself a legal one, or if by prescription it can be shown to be probable that there was once such a faculty, then that seat is so far taken out of the bishop's power. But the rest of the church remains at his disposal as it was before, and by the churchwardens he administers.

“This, therefore, shows what their power is. In every existing pew within the body of the church, which is not held by a faculty, or by prescription, they can, as the bishop's officers, and subject to an appeal to him, seat any parishioner. This power they are bound to exercise so as to accommodate the greatest number, regarding, as far as possible, the convenience of all, and not wantonly disturbing any who have been seated by their predecessors. But they have no power to build any new pew, or to enlarge one already existing, or to turn a free sitting into a pew, or to give permission to another party to erect one for himself, or in any other way to encroach upon the common rights of every parishioner to a place in the House of God. Neither they, nor the whole parish in vestry with them, possess this right; and if they attempt to exercise it, they make themselves responsible for an illegal act, with all the consequences of its illegality. Before any alteration whatever is made in a parish church, the concurrence of the ordinary must be obtained: if there is any difference of opinion amongst the parishioners, a faculty for the proposed alteration must issue from the bishop's court; but if there be none, the mere sanction of the bishop (which may be

obtained directly from himself or through the archdeacon) will suffice." <sup>1</sup>

*How to assign Seats after their renewal.* — From the preceding extract it will be clear that the churchwardens are the proper persons to re-allot the seats in a church, in which they have been renewed and remodelled. The disputes and bad tempers generated by the pew system, however, render this so delicate and unpleasant an office,—as all who have had experience in church restorations well know,—that the parochial authorities are often glad to shift it from themselves to others. Sometimes a commission, consisting of a few of the neighbouring clergy, is appointed to re-assign the sittings and adjudicate in case of differences: sometimes the archdeacon himself kindly undertakes the office.

It seems, however, far better, at the risk of a little present ill-will, to carry out the intention of the Church, and to require the churchwardens to perform the duty delegated to them by the bishop. With themselves they would naturally wish to associate the resident minister (κ); and after they have, with his sanction and assistance, done their best to allot the sittings impartially, and with a view to general accommodation, it may be hoped that their arrangement will be acquiesced in. It would seem further advisable to appoint a day and hour, when the rural dean might attend, and when any of the parishioners, who were still dissatisfied, might have an opportunity of appealing to him. A further appeal would lie to the archdeacon, and in extreme cases to the ordinary. The sanction of the diocesan should be sought for as a final measure in every case.

<sup>1</sup> Charge delivered by Archdeacon S. Wilberforce, 1842.



*The Sale and Letting of Pews in Parish Churches illegal.* — In many of our parish churches a practice has prevailed of selling and buying pews. It ought, therefore, to be known that the practice is totally contrary to law, and that the seller can give no title.

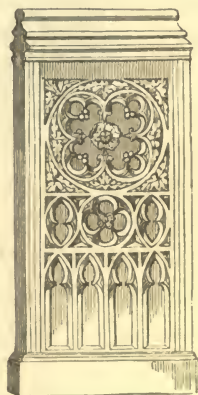
“There is no such thing in law,” says Anderdon, “as selling pews.” “There is one clause in this faculty,” says Sir William Scott, in the case of *Stevens v. Woodhouse*, “which is plainly illegal — a permission to parties to sell seats; this is a practice which may have prevailed frequently, but it has been constantly discountenanced by this court. Pews may be sold in chapels which are private property, but in old parish churches, such acts are contrary to the law of the land.”

Dr. Phillimore says, “It appears that the pews in this church have been bought and sold, and bequeathed by will; and that the grantee has considered that he might deal with them as with an estate held in fee simple. These notions are perfectly erroneous. The sale of pews in a parish church is invalid and illegal. As it is unlawful for private persons to sell, so *it is unlawful for them to let pews*. The disposal of the pews rests with the churchwardens, who are the officers of the bishop.”

“The distribution of the seats,” says Sir John Nicholl, “rests with the ordinary (the bishop): the churchwardens are his officers; and they are to place the parishioners according to their rank and station.” “It is evidently an illegal custom,” says Sir William Scott, “that pews appurtenant to houses should be let by the owners to persons who are not inhabitants. If a pew is rightly apportioned, the occupancy of it must pass with the house.” “From all this,” Anderdon



says, "it is clear that the owner of a pew cannot let it out for rent; for seats do not belong to persons not inhabitants; and if a parishioner entitled to a pew does not use it, it returns to the disposal of the churchwardens. It is also an error to suppose that pews are appurtenant to land; they are only appurtenant to houses. If the house falls, the appurtenance ceases. *If the occupier does not go to church, the churchwardens may place another parishioner in the pew.*" (L)





## CHAPTER III.

## THE CHURCHYARD.

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“ Hark ! how the sacred calm, that breathes around,  
Bids every fierce tumultuous passion cease ;  
In still small accents whisp’ring from the ground  
A grateful earnest of eternal peace.”

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GRAY.

RESPECT for the dead is so innate, that it might seem unnecessary to urge attention to the place of their interment. Every right feeling dictates reverence for such a spot. It is consecrated by whatever is dear to affection or sacred in religion,—by our griefs and our consolations as mourners,—by the memory of those we have lost, and the hope of re-union;—above

all by thoughts of Him, who is the Resurrection and the Life. Mere natural feeling would sanctify the spot where friends and relations sleep in dust: and doubly so the religion which has brought life and immortality to light,—and which fortifies us to resign the form, dear even in decay, by the hope that it will rise again.

We might therefore expect, as a thing of course, that our burying-places should exhibit every where the appearance of pious care; and although the costly tablet and the stately mausoleum are within the reach of comparatively few, that the general air and aspect of our churchyards would imply that they are sacred to the departed, and are felt to be holy ground. Nay, were it only for the impressions which a cemetery may produce upon the living, we should suppose that decency, and solemnity, and reverential awe would reign there; and that it would be a scene which survivors might visit with melancholy pleasure, where they might profitably muse on their own mortality, and from which they might return wiser and sadder men.

“ 'Tis well true hearts should for a time retire  
To holy ground, in quiet to aspire,  
Towards promis'd regions of serenest grace.  
*Then*, to the world return, nor fear to cast  
Thy bread upon the waters.”

*Christian Year.*

It is to be lamented that the reverse of all this too frequently presents itself; and that the appearance of most burying-places is sadly indicative of neglect on the part of the living. The mean and defective fence, the rank herbage, the graves untrimmed, tombs of all unsightly shapes, inscriptions faulty both in taste and

doctrine—if not absolutely ludicrous,—revolt the feeling mind, and painfully contrast with what piety would claim for such an inclosure. In some places the churchyard is the village play-ground, to which the children resort for their pastime; and where, while leaping over graves, and clambering among the tombs, they lose all that is tender and reverential in the feelings of childhood. In some cases even cattle are turned loose to graze in the sacred precincts; and if the porch be fenced from intrusion, still the graves are abandoned to the trampling of hoofs. And yet, surely, the moral effect of such profanation must be obvious; nor can there be any surer means of weakening the sanctions of religion itself, than by a habitual desecration of what every reverential feeling would lead us to respect.

It is pleasant to contrast with this, what may be generally witnessed abroad,—and with gratitude be it recorded,—in some parishes in our own land, where the village cemetery is a pattern of neatness, and where the close-shorn turf, and the venerable yew-tree, or the appearance of less patriarchal evergreens, evince the hand of care, and a sense of sacredness.

“ A spot of holy ground,  
Where from distress a refuge may be found,  
And solitude prepare the soul for heaven.”

WORDSWORTH.

And as there may be those, especially among the clergy, who will not consider the subject unworthy of their notice, the following details are given:—

*Fence.*—And first with regard to the exterior fence. A few years ago, the churchyard of the



parish, in which these pages are written, was inclosed partly by a mud wall, appropriately called in Warwickshire a "dirt wall," and by a scrubby hedge, on which a neighbouring laundress would dry her clothes. The hedge has given way to an invisible wire fence, which parts the churchyard on the south from the vicarage garden, and on the east from an extensive pasture field; and the mud wall, which was overturned by an auspicious thunder-shower, has been succeeded by a substantial wall, five feet high, relieved by piers at intervals of eleven feet. The effect of this wall is extremely good. To carry it straight in one direction it was necessary to inclose a strip of unconsecrated ground, which has therefore been thickly planted with evergreens.

*Walks.*—The walks next required attention. These had been repeatedly gravelled, and were a source of annual expense to the parish, but, in consequence of not being properly drained, were always damp and sloppy in wet weather. To remedy this, the gravel was first removed, and passed through a coarse sieve, so as to separate it from superfluous sand. The soil underneath was then excavated to the depth of ten inches, and the bottom filled with broken bricks and stones, forming a substratum, into which the top moisture might escape. The walks were then laid with a slight inclination; and, where it was necessary, the verges were sloped, so as to join the walk naturally with the turf on either side. The gravel was then replaced, with the addition of a little new material on the top, and rendered solid by repeated rollings, so that the walks, which are all six feet wide, are now as compact and smooth as could be wished.

A further step was to reduce into form the surface



of the ground, which was very uneven, and overgrown with nettles. This was effected by fixing a slight stake by each grave, which was not already distinguished by a stone, — so as to denote its position; and afterwards levelling the ground, for which purpose the soil conveyed from the interior of the church and from the walks was used. A slight mound was then raised over each grave, and the turf restored. A verge of two feet was also left between the walk and the ends of the graves, and a similar grass path, where practicable, between each range of graves. Were such an arrangement generally adopted, especially in ground newly consecrated, — instead of the sexton being allowed to mark out the graves according to his own fancy, — not only would the space in our churchyards be better economised, and more easily kept in order, but an appearance of neatness and regularity preserved, which is peculiarly desirable in places of sepulture.

*Planting.* — The practice common on the Continent, of cultivating flowers on the graves, is, perhaps, unsuited to the feelings of our countrymen; but the introduction of a few low shrubs, especially evergreens, adds interest and beauty to a burying-ground, and speaks the attention of survivors. The most appropriate sorts are the cedar of Lebanon, the cypress, the red and white cedar, the yew, common and Irish, the holly, the laurustinus, the juniper, the Fulham and Luccombe oaks, the broom, the oriental arbor vitæ. To these may be added, should the churchyard adjoin a garden or pleasure-ground, a few flowering deciduous plants, such as the varieties of ribes, the perfumed cherry, the different kinds of cratægus, the

rose acacia, the laburnum, and a mixture of standard perpetual roses.

“ Where holy ground begins, unhallow'd ends,  
Is mark'd by no distinguishable line ;  
The turf unites, the pathways intertwine ;  
And wheresoe'er the stealing footstep tends,  
Garden, and that domain where kindred, friends,  
And neighbours rest together, here confound  
Their several features, mingled like the sound  
Of many waters, or as even blends  
With shady night. Soft airs from shrub and flower,  
Waft fragrant greetings to each silent grave ;  
And where those lofty poplars gently wave  
Their tops, between them comes and goes a sky  
Bright as the glimpses of eternity,  
To saints accorded in their natal hour.”

WORDSWORTH.

In the churchyard in question the evergreens are planted at the distance of three feet from the walk, and of fifteen from one another, with a standard deciduous plant between them. It is intended to keep the shrubs within proper bounds by pruning. A simple wire fence constructed by the village blacksmith, and fixed eight feet from the walk, preserves the shrubs from the sheep which are occasionally introduced to eat down the herbage. The turf on either side of the walks is regularly mown.

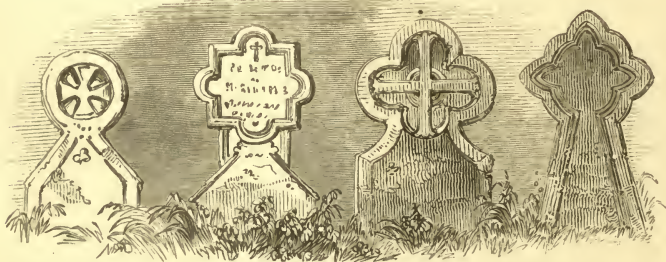
It may, perhaps, be objected that the improvements here suggested involve considerable expense, and are beyond the reach of many of our country clergy. And yet the zeal of the clergyman in such a matter would in most instances be seconded by his more wealthy neighbours ; and, indeed, probably few of his parishioners would be unwilling to contribute to what might be regarded as an attention to their own feelings. And in extreme cases a clergyman might think

it better to neglect the parsonage-garden, than to suffer the adjoining cemetery to lie waste.

*Tombstones.*<sup>1</sup>—A word must be added on the subject of tombstones, which are at present amongst the



greatest disfigurements of our churchyards, but which, under proper direction, might be rendered both in-



teresting and instructive. Were the simple headstone substituted for masses of clumsy masonry,—or where the piety of relations wishes to erect a more costly memorial,—were they to consult some one of architectural taste, instead of entrusting the design to the nearest stone-mason, how much would the appearance

<sup>1</sup> It may be right to state that these lines were written in 1842, and previous to the appearance of Mr. Paget's excellent tract on Tombstones.

of our cemeteries be improved. A volume of chaste monumental designs, which might serve as a directory to the parish clergyman in such cases, is a great desideratum; and any architect of taste, who should consecrate his talents by such a work, would be rendering an important service to the Church. Persons require to be taught that the merit of such structures consists not in the costliness and bulk of materials, but in chasteness of design; and that simplicity and proportion are the elements of beauty.

*Inscriptions.* — In the mean while the subject of inscriptions is one which comes more directly under the control of the clergyman, and where the remedy may be more easily applied. It cannot be doubted, that were it understood by his parishioners that he wished to be consulted, his judgment would in most instances be preferred to that of the village sculptor. (M) And in all cases he might require that the inscription should have his approval, before it was introduced into the churchyard. In this way all that is ludicrous and offensive would be avoided, and the casual visitor might extract lessons of instruction from the grave-stones, instead of having his merriment excited and his taste revolted.

Such cares may appear to some beneath the attention of the pastor. But nothing is unworthy of his notice, which may contribute to improve the moral tone of his charge, or by conveying an impression of regard to their feelings may tend to attach them to his ministry. On such points as have been alluded to, his previous education qualifies him to advise them; and in what can the superior taste which results from education be more appropriately exercised? As it is, the



state of our churchyards reflects discredit upon all classes, but especially upon the clergy, under whose observation they so immediately come, and whose influence might be so easily exerted to produce a better state of things.



## PART II.

### Schools.

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### INTRODUCTORY.

#### ON THE IMPORTANCE AND BENEFIT OF PAROCHIAL SCHOOLS.

THE providing proper schools for the infant poor is one of a parochial minister's most important duties, and ought to be among the earliest objects of his attention. Without effective schools his labours can never be extensively or permanently successful; and he will lose the seed-time for future harvests. But when his care is addressed to this important field of culture,

should his labours among the grown-up population be comparatively unproductive, he will be laying a solid basis for future hope. In a few years, with God's blessing, he will be surrounded by those whose minds he has himself helped to mould in early youth ; and who will be both prepared and disposed to welcome his pastoral instructions. Or if he removes from his charge, before this result is attained, he will feel that he has cultivated the soil, and scattered the seed, and that others will enter into his labours. And in either case, his efforts for the rising generation will be among his most satisfactory and pleasing recollections.

The benefits resulting from a good school are, however, far from confined to the objects of its direct instruction. The moral and religious lessons it imparts are often carried by the children to their own homes, and to the families in which they may be afterwards domiciled ; and its beneficial influence may be, in this way, diffused far and wide. Many are the instances in which persons of more advanced years have been won by the pious principles and conduct of the young ; in which the Sunday lessons and engagements of a child have recalled neglected duties to the mind of a parent ; and where religion has been recommended by the peaceable fruits of righteousness transplanted from the school to the domestic hearth. And with the Christian pastor it must be a powerful argument in favour of schools, that they supply a channel by means of which his lessons may be twice blessed ; and enable him to reach, through their children, those who have withdrawn themselves from his direct influence, and to whom he might have no other means of access.

"It may be asked," observes one<sup>1</sup>, to whom the

<sup>1</sup> Archdeacon Sinclair.

cause of national education is deeply indebted, “ what is the expected issue of all this educational movement? I am ready to answer, that the happiest results may be looked for to all parties. In proportion as schools are multiplied and are improved, children will not only have opportunities of religious instruction, but will of themselves desire to embrace them. Conscious of self-improvement, they will, as the experience of some well-ordered schools can testify, take pleasure in school-attendance, instead of importuning their parents to let them stay away. Parents, in like manner, seeing the religious and intellectual progress of their children, finding them become cleanly, teachable, orderly, and obedient, and observing some of them, in consequence of natural ability duly cultivated, to rise into comparative eminence in society, will take a warmer interest in their instruction, pay for it more cheerfully and liberally, and be thankful to the benefactors who assist in providing it. The owners of property will more and more be impressed with the conviction, that the best security for property, as well as life, is the early establishment of religion in the hearts of the people ; that the best corrective of chartism is Christianity, and the best preventive of socialism Church-of-England principles. The clergy will take, if possible, an increased interest in the Christian training of the young ; and will consider it as much their pastoral duty to exhort and instruct in the parish school-room, as in the parish church, or in the chamber of sickness. The influence of the Christian minister will be strengthened ; the rising generation will regard him with filial reverence, and listen in after-life with due attention to his well-known voice, — that voice, associated with the dearest recollections of their child-

hood, now raised to warn them against falling from the safe and firm path (in which he himself had been their early guide) into the abyss of anarchical and infidel corruptions.”<sup>1</sup>

<sup>1</sup> The following passage is extracted from the reported charge of Mr. Pakington to the grand jury at the Worcester sessions, and merits the grave attention of every well-wisher to society: — “ I beg now to direct your notice to the state of education during the past few years, as shown by the calendars in my possession. The total number of prisoners committed, from the year 1835 to 1841, both inclusive, amounts to 1954. By the arrangements made in printing the calendars, whereby the various stages of education are marked by initials, I have calculated and found, that, out of this number of 1954, no less than 771 prisoners could neither read nor write. This is about two-fifths of the whole. And taking the last six years, the number of prisoners who could read and write well were but 23 ! to counterbalance the 771 who were in a state of complete and deplorable ignorance. So long as this mass of ignorance surrounds us, it must not be a matter of surprise that you are called upon to pay these rates for the maintenance of a police force. With such a rapidly increasing population, you will find, that if you do not educate them properly, and train them up to habits of industry and sobriety, it will be necessary to use coercive measures to restrain their actions. Education has been greatly neglected in this country. In the present state of our social system, looking at the enormous increase of our population, the amount and unequal distribution of wealth, and the extent to which the labour-market is overstocked, I must say, that if the lower classes should yield to crime, it should still more impress upon our minds the necessity of a remedy, such as that which would be found in an improved plan of extended education. It should be the aim of a state to stimulate its population to sober and industrious habits by means of a soundly religious education. I know that you cannot control the unfortunate tendencies of human nature ; but if you allow the youth of this country to grow up ignorant of religion and of their duties as men and as Christians, you must not be surprised that the money which ought to have been spent in education should now be directed towards the detection and punishment of crime. I mention these circumstances more particularly on the present occasion because I am convinced that the duty should be impressed not only upon the government, but upon all persons who in their respective spheres are capable of lending their assistance in reducing the frightful mass of crime which is now apparent in the country.”



## BOOK I.

## SCHOOL BUILDING.

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“Experience makes men practical.”

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## CHAPTER I.

## STRUCTURE.

*SIZE of Building.*—A first step, and one of primary importance, is to secure substantial and commodious school-rooms. Their size will naturally be determined by the number of children who may be expected to attend; and this will vary with the local circumstances of the parish,—such as the interest excited on the subject of education in the minds of the poor, the proximity of the building to their dwellings, the existence of rival establishments, the age at which children usually find a market for their labour. The children in any place, between the ages of three and fourteen, may be estimated at a fourth of the whole population. But from this are to be deducted infants under seven, for whom instruction must be otherwise provided,—and the many who, from whatever cause, are not likely to avail themselves of the proffered advantages. Accommodation for one ninth of the entire population, in most cases, will be ample;—and this can easily be calculated according to the authorised rate of measurement, which allots an area of six square feet for each child.<sup>1</sup>

<sup>1</sup> Instructions of National Society.



*Site.* — The next consideration is the site, “respecting which the main desiderata are, that it should be dry, airy, accessible, convenient as regards the church, and the houses of the children, not contiguous to any unwholesome manufacture, or marsh or stagnant pool, not confined in space, not expensive, and capable of being secured in perpetuity by a good legal tenure.”<sup>1</sup> “Bleak and unsheltered situations, on the one hand, and sites on a dry sandy soil, where the school-houses are exposed to concentrated radiation, with little ventilation, are to be avoided.”<sup>2</sup> When a piece of open ground adjoining can be procured, to serve as playground and garden, it will of course greatly enhance the suitableness of the situation.<sup>3</sup>

In the Minutes of the Committee of Council on Education there are some valuable remarks on the importance of this enclosed exercise-ground, which has been well termed by Mr. Stow of Glasgow, in his “Training System,” the uncovered school-room. “In the absence of a school play-ground, the street becomes the resort of the children after school-hours; there they are remote from the influence and superintendence of the master; they meet with vicious men and women, and with children of their own age, who have been corrupted by vicious parents, or other bad example, or even with children trained to desperate courses by thieves. In a rural parish there is little chance of their meeting with children expert in vice and knavery; but if the master be unprovided with an exercise-ground, he is without the most effectual means of ascertaining, by being a spectator, or joining

<sup>1</sup> Instructions of National Society.

<sup>2</sup> Minutes of Committee of Council of Education, p. 91.

<sup>3</sup> See p. 99.

in their sports, the characters of the children under his care, and of training their habits. At the best the teacher of a day-school cannot hope altogether to correct the effects of evil example at the child's home; and therefore to increase the beneficial influence of his own more elevated mind, on the thoughts and habits of his scholars, he should possess the means of attracting them to spend a large portion of the time devoted to exercise in the neighbourhood of the school-house, where the development of character may proceed under his better than paternal care. The physical training of the children may therefore be usefully provided for on other grounds than its tendency to develop the muscular powers, and to render the scholars robust and vigorous. The physical exercises of the playground extend the moral influence of the teacher, by encouraging the children to remain under his care during the hours of recreation.”<sup>1</sup>

The vicinity of the parish church, not the churchyard, will generally embrace all these advantages; and were it only for the moral connection thus preserved between the school and the House of God, such a position is of all others the most desirable. The school is then presented to the mind in the most pleasing light, as a handmaid of the Church, and a nursery for heaven; and the common interest of the parishioners in both school and sanctuary will naturally suggest itself. Besides which, the probable vicinity of the parsonage, as ensuring a more frequent superintendence on the part of the clergyman and his family, and the convenience in the passage of the children to and from the church, are considerations not to be lost sight of.

<sup>1</sup> Minutes of Committee of Council on Education, 1839-40, p. 91.

*Tenure.* — The tenure, however, on which the ground is secured is a point of such importance, that other considerations must often bend to this. To justify the necessary expenditure, and, indeed, to entitle to assistance towards the erection from the public boards, to which, in most cases, application must be made, the site must be legally invested in the names of trustees, for the purposes of education, and by deed enrolled in the Court of Chancery, within six months after the erection.

The incumbent and churchwardens, for the time being, of the parish wherein such land shall be situate, — the archdeacon, rural dean, and incumbent, — or the incumbent and a few of the more respectable inhabitants interested in the undertaking, will naturally suggest themselves as the most suitable trustees. Or the grant may be made to the National Society for promoting the Education of the Poor in the Principles of the Established Church, with which society the managers of a Church of England school will doubtless be happy to place it in connection, — especially now that all limitation as to the books employed is withdrawn. The instructions furnished by the said society, and the act for facilitating the conveyance of sites, are given in the Appendix, and preclude the necessity of further remarks on this head here. (N)

#### PECUNIARY FUNDS.

*For Erection.* — As to the pecuniary funds, which are available for the erection of Church of England schools, in aid of local contributions, there are three sources, to which, in most instances, recourse may be had. These are —

I. The diocesan or district boards, which are now generally established through the kingdom, and which may be ordinarily looked to to encourage parochial exertions for the erection of schools by a proportionate grant. The application should state fully the circumstances of the parish with respect to education, the nature and probable expense of the building proposed, and the amount of local assistance to be depended on, — and be countersigned by the rural dean.

II. The National Society should next be applied to. It requires no pledge from the managers of the schools in union with it, beyond an assurance that the children shall be trained up in the principles of the established church. Its other requisitions are, “that accommodation shall be provided for the children in the parish church, or in some chapel of ease connected with it; that the site shall be legally secured; that the building shall be completed; and that no debt shall remain, excepting, of course, such debts as are covered by promised grants either from a Board of Education, from the National Society, or from the Committee of Council, or from all these sources combined.”

III. The parliamentary grant for the advancement of education affords the remaining resource; and for this application must be made in the shape of a memorial, addressed to the Right Honourable the Lords of the Committee of Council on Education, and sent, under cover, to the secretary, Privy Council Office, Whitehall. Their lordships require that all grants from other associations, whether provincial or metropolitan, shall precede their apportionment of the parliamentary vote.

Before expecting the announcement of a grant from either the National Society or the Committee of Coun-



cil, it will be desirable to ascertain that the plans of the proposed schools are approved; otherwise some change may be required which would involve the revision of the grant. In consequence of the increased number of applications, and the smallness of the sum allowed by Parliament, their lordships have been constrained of late to exercise rigid economy, strictly to enforce their conditions, and to proportion their grant to the merit of each case. A grant to the amount of ten shillings for each scholar may, however, in most instances, be anticipated. Although their lordships no longer confine their grants, as formerly, to cases recommended by the National Society, they have expressed their readiness to receive such, and yield them every attention. And it would therefore be well in every instance to secure this recommendation by furnishing the secretary of the National Society with a statement of the case, with the expressed sanction of the diocesan.

*For Maintenance.* — Where there is no endowment, the funds for maintaining schools, when erected, must be sought partly from the payments of the children, and partly from voluntary subscriptions and church collections. With a good schoolmaster, and a well-conducted school, where regularity in attendance is enforced, it will generally be found that the children's pence will furnish a large proportion of the necessary funds; and the growing conviction that property involves duties, and that of these the education of the poor is one of the most pressing, encourages the hope that ere long few parishes in this country will be without an efficient and well-supported school.

When, however, from local circumstances, a parish is unable singly to erect and maintain its own school,



the building may be so placed as to afford equal facilities to an adjoining parish. By such arrangement a more commodious structure and a higher salary for the master will be attainable, than were each parish left separately to its own resources. And where the school is united to the National Society, and the control vested in the clergy, it is not likely that such an arrangement will lead to inconvenience.

## FABRIC.

*Elevation.* — In the construction of a building, intended to engage general interest, due regard should be paid to architectural appearance. Especially where the school is to adjoin the church, or otherwise to occupy a conspicuous position, the design ought to be as elegant as necessary regard to economy will admit. An attractive elevation, besides showing on the part of the founders a sense of the importance of their undertaking, is more likely to create interest, and provoke emulation in others ;—and contributions will be given, both more readily, and to a larger amount, for the erection of a building, designed in good taste, and which will reflect credit on the neighbourhood, than for one wholly without architectural pretensions. Of course, simplicity should be strictly aimed at ; but a neat and chaste structure is not necessarily more costly than an ugly one. Nor is it creditable, that while in the construction of all other buildings in this country, whether public or private, neither expense nor skill are grudged, those which are among the noblest and most national should be chiefly distinguished for the bad taste and penurious spirit in

which they are erected. “Why,” observes an excellent practical writer, “should not the exterior appearance of schools and workhouses be as much cared for by the nation, as the dress of soldiers and sailors, and the architecture of other public buildings?” A pretty school-house gladdens the eye, and prepossesses one in favour of the presiding spirit of the spot,—impressions quite different from those awakened by the barn-like edifices which in so many places, under the name of national schools, reflect discredit on the public taste. The way to procure adequate funds, the want of which is generally alleged as a plea for such scare-crow structures, is to project those which are at least not positively frightful.

*Dimensions.*—As suggested by National Society:—

“Superficial area, seven square feet for each child; consequently, a sufficient allowance for

Children.		Feet.	Children.		Feet.
50	-	- 350	160	-	- 1,120
80	-	- 560	200	-	- 1,400
100	-	- 700	250	-	- 1,700
140	-	- 980	350	-	- 2,450

However, in reckoning the number of children on this scale, some small allowance may be made for absentees, through sickness or other causes. The minimum allowance is six square feet to each child, of the gross total on the register.”

As suggested by British and Foreign School Society:—

Children.		Length.			Breadth.
500	-	- 80½ feet	-	-	- 42 feet.
400	-	- 75½ —	-	-	- 37½ —
300	-	- 62½ —	-	-	- 34 —
200	-	- 55 —	-	-	- 28 —
150	-	- 52½ —	-	-	- 25 —

*Form.* — The most convenient form for a school-room is an oblong, with its breadth about two fifths of its length. The width of fifteen feet is desirable in every case; as a less space is found inconvenient for arranging classes. Where there are two rooms, they may be made to communicate by means of a framed partition, either made to fold together, or to slide upon rollers in an iron groove. In the former case the frame-work should be slight, and the hinges upon which the leaves are hung should be very strong, and firmly fastened into the walls. The advantage of being able to throw the schools together for opening and closing the schools, or for the purpose of a public meeting or lecture, is obvious.

*Walls.* — When built of brick, care should be taken that the walls are of sufficient thickness. The foundation may be laid in courses of 18-inch work, carried two or three courses above the surface of the ground, diminishing to fourteen inches, so as to form a plinth on both sides of the wall. A layer of slates, laid in cement, should be introduced in the wall, about one course above the level of the exterior soil, so as to prevent the rising of damp. The height should be twelve or fourteen feet from the floor to the wall-plate, and the walls should be worked smooth inside, and lime-washed, not plastered. All that will then be required to preserve a clean and comfortable appearance will be to colour them once a year, which may be done at a comparatively small expense. A light fawn or buff is the most cheerful and appropriate shade.

*Windows.* — The windows should be constructed with a view to both light and ventilation, since nothing will contribute more to health and cheerfulness than an ample supply of both these desiderata. They

ought to be introduced in at least two sides of the room, with their tops near the ceiling, and with the wall underneath splayed. By placing them high the attention of the children is not distracted by passing objects,—an end which may also be obtained by painting the lower compartments in imitation of ground glass. There should be an iron or copper casement in each window, to swing on a centre pivot, and furnished with staples,—copper wire, which is preferable to cord,—and hooks. When glazed with small panes of a diagonal shape, the appearance is neater, and the expense consequent on breakage much diminished.

*Roof.*—The roof of a school building ought by all means to be open, showing the whole of the timbers,



both for the sake of the appearance, which is so greatly improved by the height thus obtained, and much more for the purpose of air and ventilation. The saving in respect of a plaster ceiling will cover the

expense of a little additional labour on the timbers; and when the space between the rafters is plastered upon *lath*, and the wood-work stained, the effect is extremely good. The roof should be of a high pitch, the transverse section forming or approaching to the figure of an equilateral triangle.

*Floors.*—Before the floors are laid, the soil should be excavated to the depth of eighteen inches or two feet, and if the ground is damp, it should be thoroughly drained. The space should then be filled up with stone or brick rubble, and the floors, if of tiles,



be laid in lime core or dry sand. Quarries, which can be procured at Newcastle-under-Line, in nine-inch squares of red and blue, when bedded and jointed in mortar, and laid diagonally, make an excellent floor; and, though not so warm as wood, they cause less sound. Ventilating hoppers should be set in the wall and sides of the school-room, immediately above the level of the floor. By means of these a current of air may at any time be introduced through the whole room; and the floor is quickly dried after having been washed. These hoppers will, of course, be kept closed in cold weather.

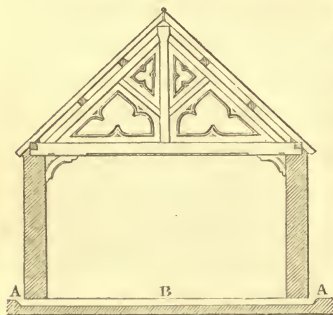
*Doors and Porch.*—Doors should be so placed and hung as to avoid the admission of currents of air upon the children who sit near them; with this view it is convenient to have a porch, with a second or outer door. Another porch, or covered shed, furnished with pegs for the children's cloaks, hats, &c. is very desirable. Locks are useless, except to the outer doors; and the inner doors should be light, and hung upon falling hinges.

*Ventilation and Warmth.*—The circulation of pure air, and the diffusion of an equable temperature through apartments in which so many hours are spent in sedentary employment, cannot be too strongly enforced,—both the health and vivacity of the children depending so greatly upon them: and, by means of a proper system of ventilation, and the use of the thermometer stove, as pointed out in the Minutes of the Committee of Council on Education, both these desiderata may be easily obtained. The objections to open fire-places are, that besides they often create smoke, of which the annoyance in a school-room is

extreme, three fourths of the whole heat generated by them escape up the chimney, and what is radiated into the apartment is not generally diffused,—the distant parts remaining cold, and those near the fire often too hot.

By the use of the Arnot, or thermómeter stove, all these evils are avoided, and a constant warmth is maintained at a considerable saving of both fuel and attendance; the fire remaining alight through the night, and the room being found properly warmed and ventilated in the morning. The expense of a fire-place and chimney is also avoided, as a flue three inches square in the wall of the apartment, without any projection, is sufficient.

The annexed wood-cut will show the most effectual



means of introducing and regulating the supply of fresh air, and of providing for the escape of what is unfit for respiration, and also of preserving the due degree of temperature by means of the stove.

A A are ventilating hoppers in the external walls, communicating with a brick flue under the floor of the room. B is a valvular opening in the floor on one side of the thermomometer stove, by which valve the supply of fresh air to the school can be at any time regulated, the valve being turned so as to enlarge or diminish the opening. Added to these is a valvular opening in the gable, which, by means of a key fixed on the end of a rod or pole, or by a pulley, may in the same manner be turned, so as to re-

gulate the size of the channel through which the warm impure air escapes.

The stove should be placed in the centre of the room, with the pure air valves in the floor opening near it on either side. And, in addition to the flue for introducing the fresh air into the apartment, there must be a pipe laid from the bottom of the stove to the open air on one side, so as to assist the draught, and on the other side a flue, which may be of circular tiles, to convey away the smoke. The introduction of this iron pipe into the bottom of the stove is strongly recommended, as materially aiding the draught which in descending flues is apt to be imperfect.

Some of the advantages of this system of heating, and which the Writer can attest by personal experience, are thus stated in the Report alluded to. "No fires will have to be lighted in the morning, but a moderate supply of fuel only will have to be conveyed to the stove, which supply may be renewed at noon," and of course the last thing in the evening. Instead of the walls being cooled down to the low temperature of the cold atmosphere during the night, they would retain a warmth of  $60^{\circ}$ . The children would therefore be assembled in a warm school-room in the morning, instead of being brought into a cold room, in which a fire has been recently lighted, the walls of which are ready to absorb all the warmth generated, the chimney of which will often be smoking, and in which due warmth can only be attained during the first hour at the expense of ventilation. During the day the noise and dust occasioned by renewing the supply of coals, with the stirring and raking the fire, will be avoided; all risk to the children, and all hazard of property being burnt through

the carelessness of servants and the playfulness of the scholars, will be at an end."

"The thermometer should be shut up in an iron box, secured by a padlock, to prevent the apparatus being injured by the curiosity of the children. The door of the stove and of the ash-pit should also be secured by padlocks; and a vase containing water be placed on the top of the stove."

"A thermometer should be kept in every school-room — being hung on the coolest side, but in a situation free from draught, and where it can be easily consulted. Without a thermometer the heat of the school will be liable to be regulated by the uncertain and varying standard of the feelings of the schoolmaster. The sensations of a master of invalid and sedentary habits differ widely from those of a robust and vigorous young man, accustomed to take considerable exercise daily in the open air. But the temperature of the school-room ought to be uniform: hence the necessity of having some more certain means of regulating it than the sense of heat or cold experienced by the master."

"The summer-like temperature in winter of a room warmed by the thermometer stove, and the atmosphere of which is constantly refreshed by a supply of pure air, equal to that corrupted by respiration, is the source of sensations entirely new in their character, and which afford a full compensation for the absence of the beautiful object of a bright fire, which our familiar associations make us unwilling to relinquish, notwithstanding the manifold inconveniences which attend it. The adoption of more scientific methods of warming and ventilation in the rooms in which children are educated through the country is, how-



ever, a subject of such grave importance as affecting the public health, that the promoters of schools ought to be guided in the selection of those means by purely rational considerations.”<sup>1</sup>

*Spouts and Guttering.* — The eaves of the building throughout should be furnished with four-inch cast iron semicircular guttering and brackets, and three-inch down pipes, with heads and shoes, delivering into drains. Cast iron is to be preferred for the guttering to zinc, which is apt to be bent and displaced by snow and heavy rain. The down pipes may be of zinc.

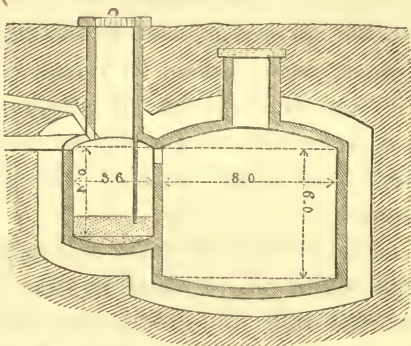
*Drains.* — The rain-water drains ought to be of six-inch earthenware pipe, bedded in clay, and jointed in cement, to fall half an inch in ten feet. If they communicate with the drains they should be furnished, at the points where the down pipes communicate with them, with foul-air traps, which must be occasionally taken up and cleansed from sediment.

*Tank.* — A plentiful supply of water is essential for the convenience of every school. And where there is a deficiency of wholesome spring water, a tank may be constructed to receive the rain water from the roofs of the buildings; and, by a simple process of filtration, shown in the subjoined plan, this may be rendered available for every purpose. “The tank will hold 1860 gallons, or about 34 hogsheads. The filter tank will hold about 200 gallons.

“The tanks are to be steined and domed in four-inch brick-work in cement; the bottoms to be the same, and laid hollow. If the ground is loose, the steining and bottom must be nine-inch work. The inside to

<sup>1</sup> Minutes of Committee of Council on Education, 1839–40, pp. 85–90.

be lined with plain tiles in cement, and rendered on the surface with ditto, three fourths of an inch thick. The outer surface of the dome to be also rendered in cement. A clay puddle, twelve inches thick, to be made all round the brickwork.”<sup>1</sup>



A, 3-inch York perforated cover, 2 feet square, and strong iron ringlet in ditto.

B, 6-inch supply-pipe.

C, 9-inch waste drain.

D, Inch Valencia stone, placed across filter-tank to form trap.

E, Filter-tank.

F, Layer of sand and powdered charcoal, 12 inches thick.

*Shed.* — There should be near to the school a covered shed, which will be found convenient for many purposes, and at the end of which may be a receptacle for coals, dust, &c. This may be constructed with a lean-to roof, against the inclosure wall, and should be made of sufficient size.

*W. C.* — Each of these should be furnished with a wooden trough, lined with lead, extending the whole length of each closet, and having three or four inches of water constantly lying in it, which should be run off once a-day. There should also be a four-inch wall, to serve as a blind from the court, in front of each.

<sup>1</sup> Minutes, &c., p. 132.

## CHAPTER II.

## INTERIOR ARRANGEMENTS AND FITTINGS.

THE interior arrangements of the school-room will be, of course, regulated by the particular method of instruction adopted. And it will be as well to state that in use according to the three systems most in vogue, the National, the Lancasterian, and that of mixed instruction.

*Desks and Seats.* — In the National Schools, when reading, or under examination, the children are arranged in classes forming squares in the area of the room, and the classes engaged in writing or ciphering are placed at desks ranged round the room, with their faces looking to the wall. An inclined plane, about ten inches wide, with a horizontal ledge, two or three inches wide, to receive the ink at the upper part of it, makes a good desk. This should be made to let down by hinges and moveable brackets, so as to afford accommodation for additional scholars on Sunday.

In the Lancasterian schools the children are placed in lines across the room, with a desk and form to each line, and are chiefly taught in one mass when so placed. But they are also taught separately, in small classes, arranged in the form of semicircles round the room, and for which there must be a clear space of from six to eight feet reserved on each side of the room. In order that all the children may be seen by the master, the floor is an inclined plane, rising one foot in twenty from the master's desk to the upper end of the room. At the lower end is an elevated platform, in the centre

of which is the master's desk; and on each side a smaller desk for the principal monitors.

“*The Forms and Desks* must be fixed firmly in the ground; the legs, or supports, should be six inches broad and two inches thick; but cast-iron legs are preferable, as they support the desk-board with equal firmness, occupying less room, and have a much neater appearance: their number, of course, will be in proportion to the length of the forms. A form of twenty feet long will require five, and they must be so placed that the supports of the forms may not be immediately opposite to those of the desks. The corners of the desks and forms must be made round, in order that the children may not hurt themselves.”

“*The Desks of the Writing Classes* are arranged next after those of the first or second class; and are to be four inches higher than the latter. The forms are six inches broad and sixteen inches in height. The desks are inclined planes, rising two inches; they are nine inches broad, and are furnished with beads along the least elevated sides, in order to prevent the slates falling and being broken. At the right-hand extremity of all the desks a board is fixed perpendicularly in the ground, and nailed against the furthest side of the desks. This board is of the same breadth as the desks, and rises one foot and a half above it; upon this the dictating lessons and class marks are to be hung.”

“GENERAL RULES FOR FITTING UP SCHOOLS.

“1. The passage between a form and the desk behind is one foot; and between the form and the desk in front eight inches.

“2. The breadth of a desk is nine inches; the breadth of a form is six inches.



“ 3. The height of a desk is twenty-eight inches ; the height of a form is sixteen inches.

“ 4. Every child being seated upon his form is allowed a space of eighteen inches in length of the desk.

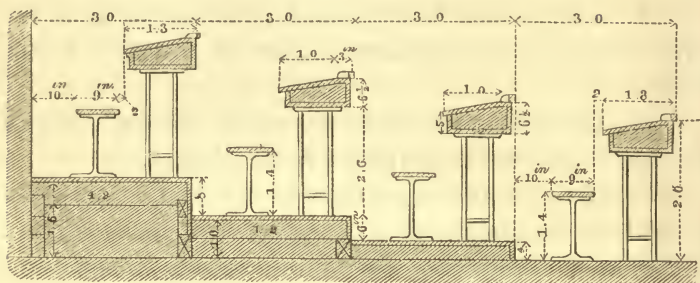
“ 5. The passage between the walls and the ends of the forms and desks is from five to six feet.”<sup>1</sup>

According to the simultaneous method, each class should be so placed as to form part of an entire arrangement, facilitating the simultaneous instruction of the whole schools.

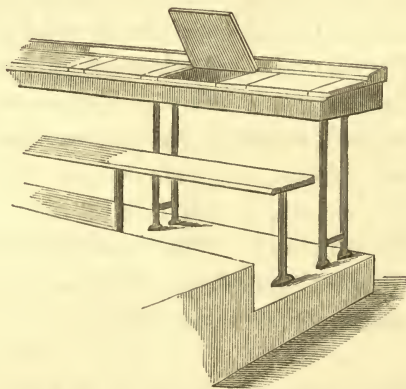
“ With this view, and also for the purpose of grouping each class for lessons, in which writing and drawing are employed in aid of the oral instruction, as well as for the usual lessons of reading, the classes are instructed for the most part while seated at their desks. As, however, a change of position is desirable, they are from time to time to be arranged in circles around their masters’ desks, or employed in writing upon the prepared wall, a form of occupation familiar to some of the recent improvers of elementary education. The more common practice, however, is that the children receive instruction while seated at their desks. The exception consists of the class employed in writing on the prepared wall, and of the class assembled in a circle round the desk of the master. A class is most conveniently grouped at desks by placing the desks and seats on raised planes, each successive desk and seat rising from five to six, or even eight inches above the preceding desk and seat. The accompanying woodcut exhibits the dimensions of the desks and benches, as well as of the successive elevations of the floor, by

<sup>1</sup> Manual of System pursued in Model Schools of the British and Foreign School Society, *passim*.

which they are raised to the most convenient situation for instruction on the simultaneous method.

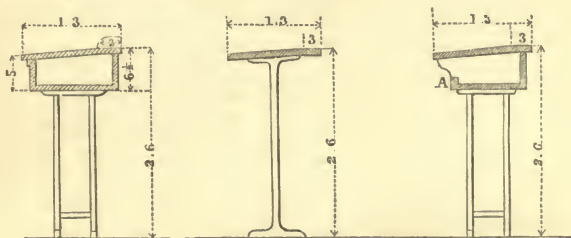


“The dimensions of each desk and seat, and of the successive steps in the floor, being marked in this sketch, it is only further necessary to remark that eighteen inches should be allowed for each child, and that the arrangements are rendered much more complete by affording to each a receptacle for his books, paper, pens, pencils, slate, ruler, &c., &c., in the desk, under a lid, opening for himself separately, but without any lock or other security than the moral sense of the school. A perspective view is given of three of the seats at a desk; one of the lids of the desk open, and two shut, to render the explanation clear.”<sup>1</sup>



<sup>1</sup> Minutes of Committee, &c., p. 55.

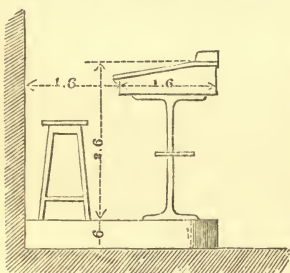
“Where very strict economy in the arrangements is necessary, some saving may be effected by putting the books on a shelf under the desk thus constructed, without any other security than the small rib, A, to prevent the books being readily displaced and falling on the floor. The cheapest form of desk consists of a simple wooden plank, on an iron support, as in the annexed drawing. If this desk be used, the books, slates, &c. are collected by the monitors, and deposited in a cupboard.”



“The height of the desks and forms should vary somewhat with the age of the scholars. The bench should never be so high as to occasion a pressure of the limb on the edge of the seat, but the foot should rest easily on the ground, the fore-leg and thigh forming at the knee nearly a right angle. If the seat be too high, the children soon become uneasy and restless. In the drawings, the supports of the seats are all supposed to be of cast iron; and as it might be difficult to procure a perfect adjustment of each cast-iron support to the height of the children, a board may be so placed under the feet of the youngest children, as to support them in an easy posture. Whenever the expense can be sustained, and the walls of the class-room are conveniently disposed, they may be lined with a belt, a foot and a half wide, constructed of board, rubbed perfectly smooth with sand-paper,

and painted black, for the instruction of the children in lessons of writing from dictation, composition, and drawing with chalk on the wall, and to enable the pupil-teachers to write the score of the tunes to be practised, or of the other lessons of the day.”<sup>1</sup>

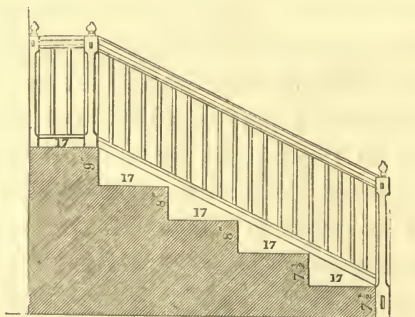
*Teacher's Desk and Platform.*—Whatever method be adopted, there should be a desk for the teacher to hold his books and papers, and other articles connected with the business of school. The accompany-



ing sketch, figured from the Minutes of the Committee of Council, represents that adopted in the schools which have emanated from the Glasgow Normal Seminary, and seems both simple and convenient. It may be placed on a platform, ele-

vated a few inches above the floor, which will enable the master better to command a view of the children, and also afford a suitable place for the clergyman, from which to deliver an address, or to conduct the prayers at opening and closing the schools.

*Gallery without Desks.*—A gallery is a necessary



part of the arrangements, when the simultaneous

<sup>1</sup> Minutes of Committee of Council



system is adopted, and is generally used in infant schools ; and under any system it might occasionally be used with advantage for the instruction of the elder children. Its advantages are thus described by Mr. Stow, in his work on Elementary Training :—  
“The gallery enables the children to fix their eyes more easily upon the master while he reads or narrates a story, or pictures out an object, or any point of a subject, and enables the master at the same time to observe and direct more perfectly every movement of the children. Imitation and social sympathy also operate powerfully upon the children themselves, when answering simultaneously or individually ; as also when reciting, or singing rhymes or hymns, which is the usual practice between every lesson. Every word spoken by the master or scholars is more easily heard by all when thus seated, and the frequent recurrence of physical exercises affords pleasing and animating variety. The social principle is concentrated in the gallery, and is greatly more influential than when the children are seated around a school-room at desks, or on scattered forms ; the attention of all is secured ; all receive one lesson ; and, if the principle of the system be carried out, all learn.”<sup>1</sup>

*Clock.* — A clock seems indispensable to secure the proper distribution of time, and promote habits of regularity, and ought to be fixed in a conspicuous place. A good eight-day clock, with one foot dial, packing-case included, may be purchased for three or four guineas. If fixed in a partition wall, with double dial, as is the case at Dunchurch, in consequence of the more complicated machinery, the cost is double.

*Boxes and Cupboards.* — Boxes and cupboards for

<sup>1</sup> Stow's Training System, p. 306.

books, slates, &c. ought to be placed in different parts of the room, one being assigned to each class, for keeping which in order the pupil-teacher ought to be responsible.

*Pegs for Caps, Cloaks, &c.* — These articles may be placed in the porch or lobby, or, as suggested by Mr. Stow, in the class-room, in double rows, or under the gallery. By attention to order and regularity in this matter a practical lesson may be daily given in habits of propriety, and rudeness and confusion in leaving school prevented.

*Small Hand-bell.* — This article may be placed on the master's desk, and will help to promote order and obedience. By the use of it silence can be enjoined, or the movements of the children be directed in an instant. It also serves to call the children together from the play-ground.

*Class Room.* — This is a small room opening from the school-room, to which the master or mistress may retire with a single class, while the other children are left under the direction of the assistant or pupil-teacher. It may be used occasionally as a committee-room, or for receiving separately the candidates for confirmation, or on any other occasion when it is desirable to see the children individually for conference or admonition. And where circumstances admit of its erection, it will prove a very useful appendage to the school-room.

*School Library.* — The school-room, or class-room attached to it, seems a proper depository for a collection of books, combining amusement with instruction, and suitable for children, which they may be allowed to take home to read at spare hours, subject to such regulations as are approved by the directors of the schools. A large list of such publications will be found

in the Supplemental Catalogue of the Society for Promoting Christian Knowledge, of which a gratuitous grant may be obtained, in accordance with the subjoined resolution of the board, agreed to at the general meeting held on the 5th of June, 1832.

“That a grant of books from the Society’s permanent catalogue, to an amount not exceeding five pounds at the cost price, be made to such schools in union with the National Society, as shall apply for the same, provided that books to an equal or greater amount be added to them at their own expense from the Society’s catalogue.”

A list of volumes suitable for young readers is here given, out of which a selection for a school library may easily be made. With the exception of those marked with an asterisk, they are all upon the list of the Society for Promoting Christian Knowledge. It is hardly necessary to say, that, “by encouraging a taste for such reading, not only will a large store of useful information be conveyed, but the young will be less liable to be attracted in after-life by the frivolous publications with which the press abounds, or to be led to seek a more dangerous excitement from licentious books.”

	s.	d.		s.	d.
Agathos - - -	- 2	0	Book of Fishes - - -	- 1	7
Always Happy - - -	- 2	0	Reptiles - - -	- 1	7
Amusing Stories - - -	- 0	2	Shells - - -	- 1	7
			Trees - - -	- 1	7
Beauties of History - - -	- 3	3	Trades - - -	- 5	8
Bingley, Rev. W. :			Bowdler’s Essays - - -	- 1	4
Celebrated Voyagers - - -	- 5	3	Burder’s Oriental Customs		
Travellers - - -	- 5	3	abridged - - -	- 7	6
Dogs - - -	- 4	0			
Horses - - -	- 4	0	*Cameron, Mrs. :		
*Blunt, Rev. H. :			Marten and his Scholars	1	6
History of Abraham - - -	- 5	6	Raven and Dove - - -	- 0	2
Jacob - - -	- 4	6	Two Lambs - - -	- 0	2
St. Peter - - -	- 4	6	Charlie Burton - - -	- 0	9
Book of Animals - - -	- 1	7	Child’s Christian Year - - -	- 2	6
Birds - - -	- 1	7	Christian Year, by Keble - - -	- 5	0

	s.	d.		s.	d.
Conversations of a Father with his Children, 2 vols. - -	4	2	Hymns for Infant Minds, by Misses Taylor - - -	1	6
Common Prayer, with refer- ences - - -	2	6	Instructor, The, 7 vols., each	1	6
History of, by Berens -	1	6	*Ivo and Verena (Burns) -	1	6
Deaf and Dumb Boy -	1	11	James on Christian Watchful- ness - - -	2	0
*Distant Hills, an Allegory -	2	6	Collects - - -	2	0
*Donkey, Adventures of -	1	6	Jones's Book of Nature -	0	11
Exposition of the Gospels -	1	6	*Keith on Prophecy - -	7	0
Farmer's Guide to Happiness	0	3	*Kempis, Thomas à, Imitation of Christ - - -	3	6
First Days at Church, by Rev. E. Riddle - - -	2	8	Law's Serious Call, abridged	3	0
*Five Empires, by Archdea- con R. Wilberforce - -	3	6	Lessons for Young Persons in Humble Life - - -	3	3
Fourth Book - - -	2	0	Lessons in Mechanics - -	2	3
*Hall's, Captain B., Voyage to Loo Choo - - -	2	9	Life of *Bishop Bedell - -	-	-
*Help to Knowledge, by Rev. S. Chamberlain (Burns) -	2	0	*Bruce (Murray) - - -	2	6
History of Scotland, 2 vols. -	7	8	and Voyages of Cap- tain Cook - - -	2	2
England, in Letters, 2 vols. - - -	6	6	Columbus - - -	2	2
*Anglo Saxons (Murray) - - -	2	6	*Heber, Bishop - - -	8	0
*France, by Mrs. Markham, 2 vols. -	9	6	Marlborough - - -	1	4
*Church, by Palmer (Burns) - - -	4	6	*Martyn, Henry - - -	7	0
*Early English Church, by Chur- ton (Burns) - - -	4	6	*Napoleon, 2 vols. (Murray), each - -	2	6
History of Plague, by De Foe; and Fire in London, by Evelyn - - -	1	10	Nelson - - -	2	2
History of the Jews - - -	3	8	Neff, Felix - - -	5	0
*Horne's Introduction abridged	9	0	*Oberlin - - -	3	6
Horne's, Bishop, Abel, Enoch, and Noah - - -	0	9	Wellington - - -	1	10
On the Psalms, abridged	2	1	Lives by Walton - - -	3	0
Hone, Rev. R. B., Lives of Eminent Christians, 5 vols., each - - -	3	5	of Apostles and Evan- gelists - - -	1	6
*Howard, Dean of Lichfield, Scripture History, Old Testament (Burns) -	3	0	Hale and Hammond -	1	8
New Testament - - -	3	0	Light in Darkness - -	2	8
*Howitt's Country Boy -	-	-	Liturgy compared with Bible	4	0
Husbandman's Manual -	0	3	Loss of the Kent, with cuts	1	2
*Hymns for Childhood, by Mrs. Hemans - - -	1	6	Mary and Florence, or Grave and Gay - - -	4	0
			Mary's Grammar, by Mrs. Marcet - - -	3	0
			Metals - - -	1	11
			Minerals - - -	1	11
			Mother's Help - - -	1	8
			My Station and its Duties	2	6
			Nelson's Festivals - -	2	10
			Nichol's Help to reading Bible	2	0
			Original Poems, by Misses Taylor, 2 vols., each	1	6
			Outlines of Astronomy -	0	7½



	s.	d.		s.	d.
Palestine, Three Weeks in	- 2	3	Tracts:		
Paley's Evidences	- - 3	6	Vol. containing	162.	178.
Paradise Lost	- - - 3	3		78.	200. 248. 250. 254.
*Parents' Cabinet, 6 vols., each	3	6		617.	- - - - 2 0
*Parley's Tales of Sun and Moon	- - - 4	6	Vol. containing	81.	88. 202.
*Penny Magazine, each vol.	- 7	6		226.	244. 249. 562. 590.
*Piety, Scriptural, by Rev. C. A. Thurlow (Simpkin)	- 3	0	593.	- - - -	- 2 0
*Pilgrim's Progress	- - 1	6	Liturgy and Public Wor-		
*Pursuit of Knowledge under Difficulties	- - - 4	6	ship	- - - -	1 8
Readings in Biography	- 3	5	Private and Family Prayers	1	0
English Prose	- 3	5	Christian Doctrine and		
Science	- 3	9	Practice	- - - -	- 2 0
Recreations in Astronomy	- 3	6	Vol. on Confirmation, &c.	1	8
Physical Geo-			On Evidences of Christian		
graphy	- 4	6	Religion	- - - -	- 2 4
Reformation, History of, by			Cheap Repository, 3 vols.	- 3	7
Rev. J. Blunt	- - - 4	2	Biography and Tales	- 2	4
Reverses of Fairfax Family	- 3	6	Travels in Africa, with plates	1	4
*Rival Crusoes	- - - 2	6	North America, do.	1	4
Robinson Crusoe	- - - 4	9	South America, do.	1	4
Rocky Island	- - - 2	0	Northern Asia, do.	1	4
Saturday Magazine, each vol.	3	5	South Eastern Asia,		
*Scenes and Sketches from			do.	- - - -	- 1 4
English History	- 2	8	South Western		
Selection for a lending Li-			Asia, do.	- - - -	- 1 4
brary	- - - 3	4	European Russia	- 1	4
Selections from Spectator and			Spain and Portugal	1	4
Guardian	- - - 3	7	Sweden	- - - -	- 1 4
From Spectator, 2d ser.	- 4	3	Switzerland	- - - -	- 1 4
*Siege of Lichfield (Burns)	- 4	0	Arctic, &c.	- 1	4
Sister Mary's Tales in Natu-			Travels, by Belzoni	- - - -	- 2 4
ral History	- - - 1	11	Humboldt, in		
Slade's Exposition of Psalms	1	8	South America	2	2
Stanley, Bishop, Birds	- 5	4	Parke	- - - -	- 2 2
*Strutt's Triumphs of Genius	7	0	Travels, Extracts from, illus-		
Susan Carter, in 3 parts	- 1	3	trative of Holy Scripture	- 3	0
Tales and Biography: con-			Village Annals, in 2 parts,		
tents, J. Hardy, Susan			each	- - - -	- 0 7
Brooker, &c.	- - - 1	1	Voyages:		
Tales and Stories from His-			In Arctic Seas in 1818,		
tory, 2 vols.	- - - 5	4	1819, 1820	- - - -	- 1 4
Of Instinct	- - - 3	4	From 1821 to 1823	- 1	4
Of Shipwreck	- - - 3	4	In Pacific Ocean	- - - -	- 1 4
About Travellers	- - - 3	4	In North Pacific Ocean	- 1	4
Fabulous Histories, by Mrs.			*Wakefield's Juvenile Tra-		
Trimmer	- - - 2	1	vellers	- - - -	- 4 6
			*Family Tour	- - - -	- 6 0
			*Youth's Natural Theology	- 3	6

*School Books and Materials.* — Every school ought to be plentifully supplied with the books and materials required for instruction. An inadequate supply of these is productive of much inconvenience and loss of time in many ways. And as they are now furnished on very low terms at the depository of the Society for Promoting Christian Knowledge, for the use of all schools, in connexion with the National Society, there is no excuse for allowing either the children to bring and use in the school their own books of various kinds, or the master to make a profit by retailing them at an advanced price.

It would seem to be best to require a small monthly payment in advance, to cover the necessary expense of books, pencils, &c. ; — and this, in case of free-schools especially, can hardly be complained of. Copy-books and pens might be paid for separately, and ought to be charged as cheaply as possible. “It is advisable, however,” observes Mr. Feild<sup>1</sup>, “that the children be allowed to purchase, at their option, any books, pencils, &c. used in the school. Many a halfpenny is thus diverted from an unprofitable to a profitable use; and a little library of good books, bought and paid for, is by degrees collected, which is valuable and valued.”

<sup>1</sup> Now Bishop of Newfoundland.

## CHAPTER III.

## THE PLAY-GROUND.

[From Stow's *Elementary Training*.]

“THIS is the uncovered school-room, and is an indispensable part of the Juvenile Training School; for, independently of the salutary influence upon the children's health, bodily and mentally, it is here where the true character is best developed, and consequently where the moral habits can be best formed.” “It is the scene of the real life of the child; the arena in which his true character and dispositions are exhibited.”

“The play-ground should be walled round, and the middle area levelled, with a very gentle slope, so as to permit the water to flow off freely after a shower, and also should be laid down with pit or river gravel, which binds firmly, and is cleaner than furnace-ashes. The sides of the ground, three feet and a half to four feet in breadth, should be of good soil, and planted round with flowers and shrubs, the border being skirted with sea-pink, or a wooden rail about three inches high. Against the wall there ought to be trained small fruit-bushes, such as red and black currants, and upon the border a few patches of strawberry plants.”

“In confined situations, where plants will not readily grow, geraniums, auriculas, and other flowers

in pots ought to be introduced, however frequently they may require to be renewed."

"Let every thing be kept neat and clean, and such important habits will not be lost in after-life; the moral taste will be formed which delights in having the front of every cottage door neat and clean, and its sides decked out with the rose, the clematis, and the woodbine; and similar habits carried out into crowded lanes would add greatly to the health, the comfort, and the happiness of the community. The flowers in the play-ground generate pleasing associations, and afford many useful lessons, and assist the trainer also in elucidating Scripture emblems. Flowers or fruit constantly in sight and within reach exercise the virtues of honesty and self-denial. The principle 'Thou, God, seest me,' coupled with the practical forbearance, accounts for the interesting fact, that in several of the juvenile and infant play-grounds in the poorest districts of Glasgow from a hundred to one hundred and sixty children freely enjoy themselves from day to day, and yet currants and strawberries have been permitted to ripen, although both have been within reach of the youngest child. It is rare, indeed, that a flower is touched; but, if so, a jury trial is afterwards instituted, the whole school being jurors, so that the discovery of the offender may prove a lesson to all."

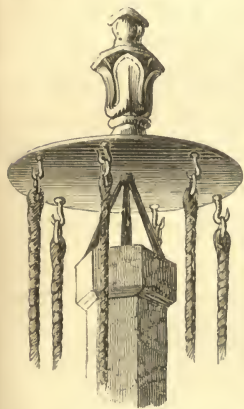
*Circular Swing.* — "This we may state to be an indispensable part of a play-ground apparatus; without one for the girls, and one for the boys, within the small space allotted to a play-ground it would be impossible to amuse one hundred and twenty or one hundred and fifty children so easily and so well; besides the habits of good order and self-denial which



the exercise generates among the children mark it out as an eligible amusement in the training of the young. At this exercise the children never weary, and it is perfectly safe, much more so than what is usually termed *a swing*, — we mean two ropes fixed at each end of a seat, and suspended between two posts or trees. One of the chief pleasures of the latter proceeds from a sort of stupefaction caused by the motion. In the circular swing, however, instead of the lazy habit of sitting on a seat, and being swung backward and forward at the mercy of the on-lookers, each individual is the regulator of his own movements.”

“The poles ought to be sunk into the ground five feet at least, well secured, and distant from each other

at least 33 to 35 feet. The height should be 16 or 17 feet from the ground, and never less than 14 feet, — the higher the more easy is the motion. Six ropes are attached to a circular iron plate, of two feet in diameter at the top of the pole, which, on a strong iron pivot, moves round in a perpendicular cylindrical hole, 11 or 12 inches deep, and about 2 inches in diameter. It should move easily



in the socket, and be very strong, and well secured, so as to avoid the possibility of breaking or coming down. The ropes may be banded with worsted tufts, or simple knots of the rope itself, at every few inches, to suit the various heights of the children.”

“Each one of the children having grasped a rope with both hands, nearly as high as he can reach, they

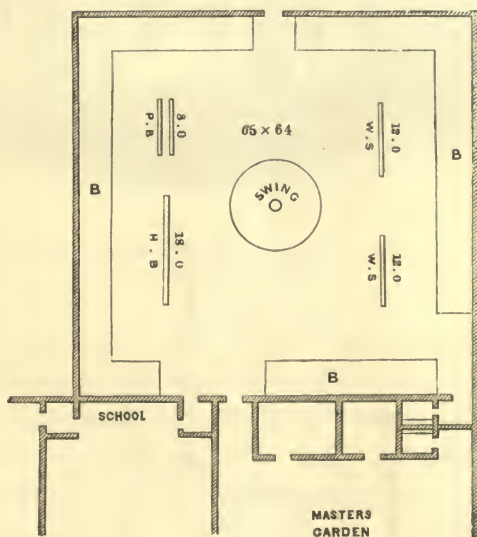
all start at the same instant of time, and their arms being necessarily extended, this has the effect of opening the chest, and allowing the lungs freely to play. As their feet reach the ground, the whole children run as fast as possible round the circle; and the centrifugal force gradually throws them off their feet, until one and all find themselves whirling in the air, to their inexpressible delight. The motion is continued by one or more of the children extending their feet to the ground, and running a few steps. Arms, limbs, and, indeed, every muscle of the body are thus exercised. After going several rounds in one direction, those engaged should stop, change hands, and go round in the opposite direction. Each child being independent of the other may continue or leave off at pleasure. It affords a greater variety, and engages a greater number of children in the same space, than the old swing; for, although four or six children alone are swinging at one time on either pole, yet twenty or thirty may, and usually do form a circle round it, singing, and counting to the number thirty or forty, — those engaged must then instantly let go the ropes and make way for others.

“Amidst this busy scene, the trainer must be present, not to check, but to stimulate youthful gaiety. All as free as air, and subject only to a *moral* observation of any particular delinquency, the review of which is reserved for the school gallery, and taken up on the children’s return there, and pictured out as a mental moral exercise.”

“If the master did otherwise, a full development would not take place; and while he takes no notice at the moment, he, nevertheless, marks what he sees amiss. One thing must be kept in view, that the

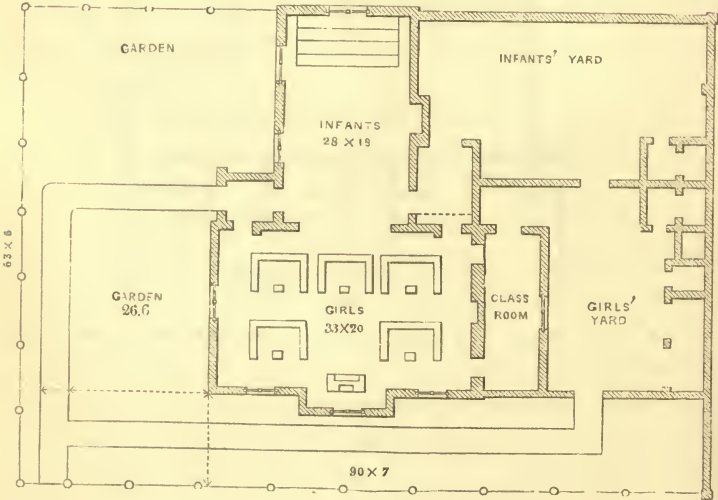
play-ground, without the master being almost constantly there as superintendent, may be a place for healthful exercise, but it is not for moral training. The master and mistress ought constantly to be in the way when the children are at play; but if both cannot, one must be present. A monitor or pupil-teacher will not do as a substitute for the sovereign authority of the master, which all acknowledge, and whose condescension in taking a game or swing with them is felt as a kindness and a privilege, and who, in consequence, is enabled to guide them by a moral, rather than a physical influence."

BOYS' PLAY-GROUND, DUNCHURCH.



W. S. Wooden Swing. P. B. Parallel Bars. H. B. Horizontal Bar. B. Border.

CHAPTER IV.  
DUNCHURCH SCHOOLS.





## GIRLS' AND INFANT NATIONAL SCHOOL.

THIS school was built in 1837, adjoining the churchyard and parsonage, on a site presented by Lord John Scott. Previous to its erection the girls were instructed on the week-days in the upper part of the boys' free-school, and on the Sunday with the boys in the church.

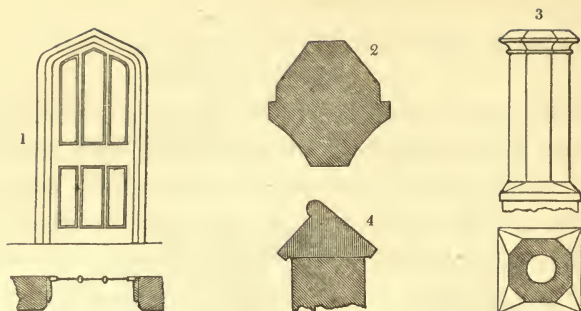
The following is a statement of receipts and expenditure:—

RECEIPTS.				EXPENDITURE.					
	£	s.	d.		£	s.	d.		
Voluntary Contributions and Collections	-	534	17	4	Excavators', Bricklay- ers', Plasterers' and Slaters' Work	-	373	4	1
Grant from National Society	-	75	0	0	Stone Mason	-	17	0	0
Parliamentary Grant	-	106	0	0	Carpenter and Joiner	-	207	4	7
					Plumber and Glazier	-	37	10	3
					Architect	-	18	18	0
					Sundries	-	15	14	11
					External Fencing	-	46	5	6
	<hr/>					<hr/>			
	£715	17	4			£715	17	4	

Such a building would probably elsewhere be erected at a considerably less expense, materials being dear in this neighbourhood, and the nature of the site, which was an old moat, involving an expense in the foundations of above seventy pounds.

*Details.*

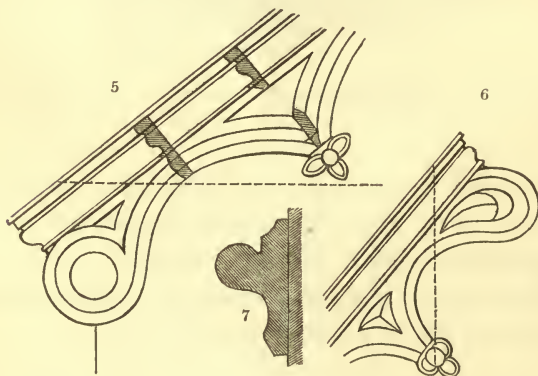
Figure 1. Plan and elevation of doors, which are surrounded on one side by splayed bricks, and are six feet high to the springing of the arch.



2. Section of the window centre mullions.

3. Plan and elevation of chimney shafts, the base and cap of which are of stone, and the shaft and plinth rising from the roof of brick-work; the diameter of the flues being nine inches.

4. Section of the stone coping for parapets.

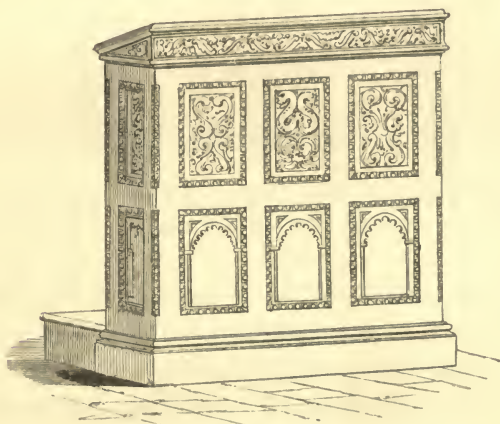


5. Elevation of part of the verge-board of the east, west, and south gables, showing also sections.

6. Elevation of part of the verge-board of the north gable.

## 7. Section of the architrave for the doors.

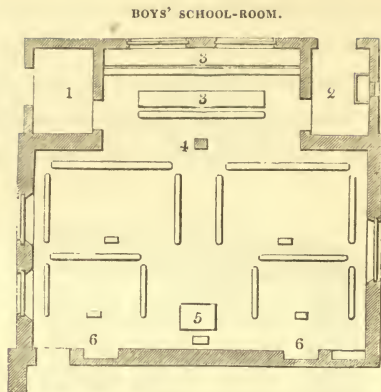
The walls are fourteen inches in thickness, with a course of slate bedded in cement a few inches above the surface, to prevent the rising of damp; and are fourteen feet in height from the floor to the wall-plates.



TEACHER'S DESK.

## BOYS' FREE-SCHOOL.

This school was founded in 1707, having been endowed by bequest of Francis Boughton, Esq., with lands, situated near Coventry, and at this time yielding an income of ninety-three pounds. The government is vested in trustees, of whom the incumbent of the parish is *ex officio* one. Until lately the school-master has been a person in holy orders; and the duties have been occasionally left to an assistant: the present master is a layman, with a stipend of eighty pounds, and acts as parish clerk. The house,



1. Entrance Porch. 2. Washing Closet. 3, 3. Writing Desks. 4. Stove. 5. Master's Desk.  
6, 6. Book-shelves. 7. Closet.

which is very commodious, is now kept in repair by the trustees, by whose permission the school-room has lately been enlarged and heightened, and re-arranged. Its height from the floor to the ceiling is now nineteen feet ; the ventilation being effected by means of windows at the top made to swing on pivots. By a recent regulation, each child pays a penny a week for books, pens, ink, and paper.



## BOOK II.

## SCHOOL ECONOMY.

## CHAPTER I.

## MORAL AND RELIGIOUS TRAINING.

*THE Legitimate Aim and End of Education.*—In parochial education the object is not merely to inform the mind, but to discipline and improve the heart; to infuse proper principles; to develop faculties, and instil habits; in short, as far as may be, to qualify the poor man's child for respectability and usefulness in after-life. It is to lay in youth the foundation of future character; to produce industrious, intelligent, and religious workmen; to rear up a moral and godly peasantry in the faith and love of Jesus Christ. "The formation of character is always to be kept in mind as the great aim of education. The intelligence is enlightened, in order that it may inform the conscience, and that the conscience looking forth through this intelligence may behold a wider sphere of duty, and have at its command a greater capacity for action."<sup>1</sup> "The great purpose of education," observes Mr. Gladstone, "the first and paramount purpose of education, is not so much to supply a man with the tools and instruments whereby he may fashion all things to his purposes, but it is to

<sup>1</sup> Dr. Kay Shuttleworth and Mr. Tufnell on the Training School at Battersea.

fashion and to mould man himself.”<sup>1</sup> And only so far as we bear this in mind shall we be likely to attain the important ends, which the education of our humbler brethren is meant to serve.

That national education has not hitherto been productive of all the good anticipated by its friends is a fact which, much as it may be regretted, cannot be denied. The children sent out from our parochial schools have not, either intellectually or morally, reflected much credit on the system under which they have been brought up; and after some years' experience of it, it is generally felt that the system itself requires, if not a total change, at least to be extensively modified and improved. But happily the subject has recently engaged the attention of persons in this and the sister-country, whose personal exertions in the cause of popular education have enabled them both to detect the cause of failure and to suggest the proper remedy. And the success which has already, to a considerable degree, attended the improved system introduced by these admirable persons, proves the mistake has been in the formal and mechanical manner in which instruction has been conveyed, and in the overlooking the important difference between *instruction* and *education*. The fact seems to have been, that while memory has been exercised, and mind furnished to a certain extent, the affections and sympathies of the children have been comparatively left uncultivated; the formation of character has not been sufficiently kept in view; and the moral and religious training, in which education really consists, has been consequently lost sight of.

<sup>1</sup> Inaugural Address delivered at the opening of the Collegiate Institution, Liverpool, 1843.

And yet without such moral and religious culture, in other words, without the education of the heart — how can the only knowledge which deserves the name be imparted? “It is not,” observes an admirable writer, “the formal repetition of the Catechism, or of any number of texts of Scripture, at certain prescribed hours of the day, which will give what is called religious knowledge; for what is religious knowledge apart from religious emotions — apart from pious awe, dread of offending, hope, love, joy, and peace — apart from all the train of heart-stirring, soul-ennobling feelings which the Gospel will awaken, if the right moment is seized, the right method used of presenting the great truths it reveals, of associating them *incidentally* with all that naturally affects and interests the youthful heart?” “What is sound religious instruction? Does it not, in fact, include moral, physical, and religious training? We cannot train religiously unless we also train morally; and, paradoxical as it may seem, I suspect that we cannot train religiously and morally unless we also train physically and intellectually.”<sup>1</sup>

“To what end,” it is asked, “do we educate the poor man’s child? Is it not to give him just views of his moral and religious obligations — his true interests for time and for eternity, while at the same time we prepare him for the successful discharge of his civil duties — duties for which, however humble, there is surely some appropriate instruction? Is it not to cultivate good habits in a ground of self-respect? habits of regular industry and self-control; of kindness and forbearance; of personal and domestic

<sup>1</sup> Education for the People, by Mrs. Hippisley Tuckfield, p. 9.

cleanliness ; of decency, and order ? Is it not to awaken in him the faculties of attention and memory, of reflection and judgment ? — not merely to instil knowledge, or supply the materials of thought, but to elicit, and exercise the powers of thinking ? Is it not to train him in the use of language, — the organ of reason, and the symbol of his humanity ? And while we thus place the child in a condition to look onward and upward, — while we teach him his relationship to the eternal and the heavenly, and encourage him to live by this faith, do we not also hope to place him on a vantage ground with respect to his earthly calling ? — to give to labour the interest of intelligence and the elevation of duty, and disarm those temptations by which the poor man's leisure is so fearfully beset, and to which mental vacuity offers no resistance ?" <sup>1</sup>

In the following pages the writer's object has been to present the fruits of some reading and pastoral experience, on a subject nearly affecting ministerial usefulness. In preparing them he has been much indebted to recent writers, whose works merit the careful study of all on whom the culture of the rising generation in any degree devolves. And in embodying suggestions, which his own experience has served to confirm, he trusts that he may be rendering service to some of his younger brethren in the Gospel, and facilitating the discharge of duties which are among the most important that devolve on the minister of Christ.

*The Personal Appearance of the Children.* — In the conduct of a school, an attention to the personal appearance and manners of the children is of no slight

<sup>1</sup> Letter on the Training College at Stanley Grove, by Rev. Derwent Coleridge, Principal.



importance. Habits of cleanliness and neatness should be continually inculcated; and a fondness for dress, which is seldom accompanied by such good qualities, as carefully discouraged. Necklaces and ringlets are quite unsuitable in parochial schools; and their impropriety must strike every sensible person. Yet a fear of offending the prejudices of parents, by interdicting all such finery, often presents a formidable difficulty to the managers. And, were the evil less serious, it might be allowable to overlook it; but the love of dress has such an injurious effect on character, and leads to such pernicious consequences in after-life, that it ought to be resisted from the first. The difficulty is to know how best to counteract the injurious tendency. A prescribed dress, however pleasing the effect of such uniformity, often prevents silly parents from sending their children to school; and even when submitted to, sometimes creates a rebound when the restraint of school discipline is removed.<sup>1</sup> Perhaps frequent admonition, grounded upon moral and religious fitness, and, above all, enforced by the example of superiors, is the best corrective. When teachers and visitors of schools indulge in fine clothes, it is not surprising that their example proves contagious; whereas plain and simple attire on their part is likely to produce the happiest effects. And on none is an attention to the scriptural precept regarding dress so obligatory, as on those who come into immediate contact with the children of the poor, and are naturally looked to as models of propriety.

*Habits of Order and reverential Feeling.* — Of equal, or greater importance, is it to instil habits of order

<sup>1</sup> Bishop of Newfoundland's Report.

and respect for authority. These should be regarded as points of strictly moral culture, and as most influential on the child's future welfare. Wherever they are neglected, whatever be the degree of knowledge communicated, the most valuable part of education has been overlooked. On this account the school-room itself ought to be a model of neatness, having a place for every thing, and every thing in its place, and, in regularity and arrangement, affording a miniature picture of a well-ordered household. With the same view, also, the mechanical evolutions which in National Schools sometimes create a smile, may serve a useful end. "We insist," observes Mrs. Tuckfield, "upon every thing being done quietly and gently. Is a chair or a bench to be turned or moved? There is to be no noise or bustle, — no pulling, pushing, or scraping on the floor. Profound quiet in the school-room is insisted on. Children, I am sure, are morally benefited by being obliged to exercise this constant self-control. They cannot too early learn that, as far as possible, they must avoid giving any trouble or disturbance to others, and that by neatness, order, and arrangement, this may be avoided. When they come to school in the morning silence is especially enjoined. If all inter-communication is prevented, till they are all fairly interested in their lessons, much trouble is prevented." <sup>1</sup>

With a view of promoting order and attention, it seems desirable that children should not be admitted when very young, and that they should be allowed to sit when in classes. On the same account double desks are not advisable.

<sup>1</sup> Education of the People, p. 132.

Above all, the cultivation of reverential feeling is of the first importance, and ought to influence and pervade the whole system. It is the foundation of all moral and religious excellence, and unless imbibed in youth, when it appears almost instinctive, the character will be marred. To produce and foster it ought to be the constant aim. The holy word of God, — the sanctuary of public prayer, — teachers, pastors, and superiors, — these should be continually held forth to the reverence of childhood. The Bible should never be treated as an ordinary book, or handled with irreverence, or opened for instruction without an act of devotion. If we allow it to be tattered, torn, and tossed about in our schools, how can we expect it to be duly revered in after-life? Or, unless we habituate youth to reverence the sanctuary, regarding it as “none other than the house of God, and the gate of heaven,” and to esteem their teachers and spiritual pastors “as set over them in the Lord,” and in some measure representing God’s authority, — how can we wonder at their perverseness and rebellion in after-life?

*How to be promoted.* — There are some observations in the general instructions for the use of masters appointed to organise National Schools, which bear admirably upon this subject. And as the point is so important, and one on which so much depends, no apology is needed for giving them at length. “Among the various modes of introducing discipline into a school, the most effectual is to promote a general feeling of reverence for every object connected with it. Cheerful and willing obedience should be inseparably connected with the place in the mind of every child. There are schools for the poor, in which, although the intellectual faculties are brought prominently into action, the moral

feelings are lamentably neglected. You see the children enter the school-room, slovenly in their person, and forward in their demeanour, without any token of respect for their superiors and instructors; books are neither preserved with care, nor treated with regard; Holy Scripture itself is read with an air of exhibition, rather than with solemnity; and even prayer is either not said at all, or not said with devotional earnestness, or not listened to with the silent attention, and in the devout posture suitable to divine worship. These are symptoms of insubordination which in a moment strike the eye of even a casual visiter. . . . The habit of reverence is not the growth of a day, but results from repeated acts of subordination and obedience. You will provide, therefore, that when children enter the school they show the ordinary obeisance, as a part of that lowly and reverent submission to all their betters, which the Catechism enjoins. You will make them take their place in a quiet and orderly manner, and not omit to notice any deficiency in cleanliness and neatness. You will find advantage in making them go through certain mechanical movements and evolutions, at the word of command; an occasional exercise, which not merely re-awakens attention, but produces almost instinctively an obedient temper. Above all, when you engage in prayer, or reading the Scriptures, you will uniformly evince by your tone and manner that you are suitably impressed with the deep importance of this duty;—you will thus excite more effectually in them a spirit of reverence corresponding to your own.<sup>1</sup> Prayer thus offered

<sup>1</sup> The practice of the children placing their hands together, and closing their eyes in repeating prayer, is found of service, as tending to compose the thoughts, and prevent distraction.



at the daily opening and closing of the school will seldom fail, in due course of time, to subdue turbulence, soften obduracy, and introduce reverential feeling. As the dismissal for the day takes place immediately after prayer, you will of course conduct it in a regular and decorous manner, suppressing noise, contention, and confusion.”<sup>1</sup>

The right feelings of the children should be appealed to in aid of all such regulations. In requiring from them outward tokens of respect, it were well to explain that these are not mere dictates of arbitrary authority, or signs of degrading subjection. In reality, they are matters of religious obligation ; and it were easy to point out even to children their moral fitness. But for want of understanding this, the poor often regard, as humiliating, those outward acts of deference which every well-bred person promptly renders even to inferiors ; and, when emancipated from school, thinking it a proof of independence to relinquish what was compulsory in childhood, will pass their former benefactors without even a symptom of recognition. Would not this imply that the heart had never been schooled upon such points ? And if so, the outward obeisance, even when rendered, is good for nothing.

*Devotional Exercises.* — The manner, however, in which children are taught to approach God himself doubtless operates far more than any thing else in fostering reverence. And this may show the infinite importance of conducting the school prayers, and imparting religious instruction, with becoming seriousness. *These are duties which ought always to be performed personally by the master or mistress ; and never*

<sup>1</sup> Archdeacon Sinclair.

*committed to monitors or pupil-teachers.* When a different system is pursued, and the prayers are read by one of the children, as will often be the case, in an irreverent tone and manner, the effect is painful in the extreme, and the probable mischief incalculable. Either the sentiments of awe and veneration, with which such services ought to be regarded, are irreparably impaired; or a rooted prejudice is generated in the minds of the children against forms of prayer, which are supposed to be necessarily devoid of devotion. Whereas, were the prayers offered by the master himself, reverently and devoutly, as in God's most holy presence, "they would impart an air of sanctity to even the ordinary duties of the school, and be viewed as a necessary preparation for them."<sup>1</sup>

The same remarks apply to religious instruction generally, whether in the case of Scripture or the Catechism, or of other lessons of the same sacred character. This should be rigidly retained in the hands of the master or mistress; and where the aid of monitors is employed for other parts of school instruction, such arrangement of time and subject should be made as will still enable the superior personally to conduct this all-important branch. When it is considered how much lasting injury may accrue to the infant mind from an irreverent handling of sacred subjects, the necessity of such restrictions will scarcely be disputed. And, as a natural consequence, it would follow, that *the use of the Holy Scriptures as a mere lesson-book for teaching the younger children to read should by all means be avoided.*

*Private Prayer.* — There is one point of religious instruction to which these remarks specially apply,

<sup>1</sup> Archdeacon Sinclair.

and that is, the prayers which the children learn to use in private. There is surely no subject connected with education of such vital importance as this; and yet to none, perhaps, has the attention in most schools been less directed. In the great majority of schools visited by the present Bishop of Newfoundland, when Inspector of National Schools, as stated in his most valuable Report, he found that the children only knew, or at least only repeated, the Creed, the Lord's Prayer, and one or two traditionary hymns. A similar discovery has doubtless been forced upon the minds of many of the clergy, when preparing candidates for confirmation. And though it may be hoped that henceforth the correction will be, in most cases, supplied by the clergy in their respective parishes, yet the subject is of such immediate and vital importance, that it might well claim the attention of our diocesan boards. And they could hardly confer a greater benefit on the cause of education than by providing forms, both for the opening and closing of schools, and for private use. It is true such forms already exist; but they have never yet been furnished and circulated by authority. And such would seem to be the most likely method of introducing them to universal use.

*Private Admonition.*—In connection with this subject, may be urged the great good likely to result from the master or mistress occasionally conversing separately with the children, and inculcating on each child, *in private*, the moral and religious lessons of the school-room. Such attempts to secure the confidence of a child, if conducted with judgment and in the spirit of love, are likely to be attended with the happiest results. In most instances both admo-

dition and reproof are best administered in private<sup>1</sup>; and the interest in the real welfare of a child, which such intercourse will show, must have the effect of endearing an instructor, and increasing his influence over the minds of his pupils. And this, independently of the benefit accruing from whatever inspires a child with a sense of personal duty and responsibility, and of the inspection and interest of which he is individually the subject.

*Rewards and Punishments.* — The subject of rewards and punishments is confessedly one of great importance. And in the case of the poor none is more encumbered with difficulties. These are owing chiefly to the want of co-operation on the part of parents, who often, instead of supporting the authority of managers and teachers, do their best to counteract it by foolish indulgence, justifying the misconduct of their children, and resisting any thing in the shape of correction.

This has led, in some schools, to an attempt to maintain the necessary discipline wholly by a system of rewards; so that not only are the children remunerated for every instance of good conduct and proficiency, but even, in some cases, the parents are similarly bribed. The almost certain consequence of such a system is to generate a mercenary spirit, by superseding the simple motives of duty, and associating obedience in the mind with some immediate

<sup>1</sup> “ I have often been sadly vexed on entering a school-room, when the master or mistress has pointed out some children to me, saying, ‘ That boy is always a very idle, inattentive child,’ or, ‘ Mary or Sally are such stubborn, headstrong children, I can make nothing of them;’ ‘ such and such children are always good, and get on nicely in their learning.’ Punish as little as possible; and seldom praise or blame, especially in the presence of others.” — *Education of the People*, pp. 89, 90.



and palpable recompence. And the result, it is feared, must be to lead to disappointment and neglect of duty when the stimulus is removed. "If," observes Dr. Shuttleworth, "we make virtuous conduct too decidedly the means of present profit and pleasure, we in fact destroy the very motives we ought to rely upon for the permanency of that virtue in the less retributive scenes of active life."<sup>1</sup> It were surely better, on all accounts, to substitute the moral suasion which appeals to higher hopes and purer motives; to enforce the fear and love of God, and the necessary connection of obedience with true happiness, and to habituate the young, even from their tenderest years, in what they do, to set God before them, and to serve the Lord Jesus.<sup>2</sup>

Again, in altogether abolishing chastisement, we are certainly not acting in accordance with the scriptural precept, nor with the system to which, when sent into the world, the children must be afterwards amenable. By the Divine appointment suffering is the necessary consequence of moral evil; and it were well that they were so associated from the first in the youthful mind. It must be false kindness to hold out prospects of impunity, which will certainly not be realised in after-life. The dictate of Inspired Wisdom is here, as always, the safest and the most merciful:—"Chasten thy son while there is hope, and let not thy soul spare for his crying."

Still, in awarding punishment, whatever be its nature, the object ought, of course, to be prevention<sup>3</sup>; and the children should be taught to regard it not as penal, but corrective,—not as tyrannical, but pa-

<sup>1</sup> Reports, p. 49.

<sup>2</sup> Bishop of Newfoundland.

<sup>3</sup> Archdeacon Sinclair.

rental.<sup>1</sup> And, with this view, the control must be steady and invariable; and when punishment is threatened, it should be without fail inflicted. Nothing is so subversive of all discipline as the habit, too common among the poor, of uttering threats which are never meant to be enforced. And it is to be feared, that a similar error is not infrequent in the management of our parochial schools.<sup>2</sup>

Frequency of punishment, however, in any school is a proof of incapacity in a teacher. It indicates his neglect of higher motives, or his inability to apply them. When threats and blows are his prevailing methods of persuasion, and the cane is perpetually either displayed *in terrorem*, or actually in use, he is clearly unfit for his office. He is ignorant of moral training, and will only mar the work he has in hand. "The diminution of punishment ought to be the object of the teacher's anxious and incessant aim. We would assure him that by kindness and gentleness he may hope to accomplish what neither severity nor distant manners can ever attain. We would also re-

<sup>1</sup> "Many of these poor children," observes Mrs. Tuckfield, "have been sadly managed at home, and by beating and scolding, obstinacy and ill-temper have been created. When you observe a disposition of this kind, call a girl to you, and ask her if she thinks she has acted right or wrong, and lead her to blame herself; then explain to her how unhappy and miserable such faults, if they are not corrected, will render her, and tell her you will assist her to get the better of them, and that if you see she does not struggle sufficiently herself to conquer them, it will be necessary to help her by some punishment; and always try to let your children feel that punishment is meant for their good, and is always inflicted in sorrow, and not in anger."—Page 90.

<sup>2</sup> "A master should speak but little, and always in a low tone of voice; and then he will be pretty sure of being listened to." "The most disobedient children often attend to directions given in an undertone of voice. Indeed scolding, or loud talking, are worse than useless."—*Education of the People*, passim.

mind him that it is his bounden and sacred duty, as far as possible, to distinguish between incapacity and in exertion; and that, under no circumstances whatever, can he be justified in punishing a boy, merely because Nature has formed him a dunce.”<sup>1</sup>

“The teacher,” observes Dr. Shuttleworth, “should depend mainly for his success upon his powers of rendering the instruction he conveys attractive to his pupils; and he will chiefly be liable to failure in this respect, when he deserts the natural method of imparting knowledge, and neglects to assist this method with the light of constant and varied illustration. Such a method will enable the teacher to rule rather by love than by fear. He will not endeavour to coerce his pupil to remember a general truth, which he does not understand, but by presenting to him, in a plain and familiar manner, certain simple elements from which the general truth springs, he will enable him to understand, and to remember it, by a pleasurable exercise of mind. In a school, in which this method of instruction is adopted by a teacher of mild and persuasive character, there will exist little necessity of punishment; and all harsh and degrading chastisement may be at once discarded. It is also desirable that the motives for pressing activity and attention should not be derived from the temporary incentive of immediate reward, but should arise from the natural attractions with which knowledge is invested, when a correct method of presenting its elements is pursued.”<sup>2</sup>

ATTENDANCE. — 1. *Regularity.* — There is, probably,

<sup>1</sup> Sessional School, 5th ed., p. 152.

<sup>2</sup> Reports on the Training of Pauper Children, 1841, p. 47.

no one interested in the education of the poor, who does not experience the greatest difficulty in securing that regular attendance on the part of the children, without which no satisfactory results can be looked for. In the case of the children of parents who appreciate the benefit of education, there will, indeed, be little to complain of; and therefore they are almost always the best behaved, and make most progress. If you see an intelligent and well-conducted child, you may be nearly sure that its parents are right-minded persons, who have either themselves profited by education, or who at least desire to secure the advantage to their children. But, in most instances, the studies of the children are liable to continual interruption from the folly or greediness of the parents, who take them away for days, and even weeks, for the sake of their little earnings, or to assist at home in household matters. And the evil is aggravated by the early age at which the children are now commonly removed finally from school.

The most natural remedy is an appeal to the parents themselves, before whom the serious injury accruing to their children from such repeated interruptions should be set; and it may be hoped that better feelings will sometimes predominate. Another correction may be applied by requiring the payments to be made quarterly, and in advance; although it is doubtful whether this could be generally enforced in rural districts in the present depressed state of agriculture.<sup>1</sup> But where the evil is incurable, or local

<sup>1</sup> "A child," observes Mr. Stow, "may have a headache on Monday and part of Tuesday. On Wednesday the child would have been sent to school, but the penny or twopence comes in the way, and the mother thinks it is a pity to spend the money on half a week's schooling. 'You



causes for the occasional absence of the children exist, as is the case in most agricultural districts, it is better to legalise the absence, only requiring leave to be asked, and the cause assigned. A register should also be kept, and absences noted, to be exhibited to the managers of the school, when exclusion from the annual feast, or any similar forfeit, may be publicly imposed by them. In all cases it is best to have a few simple rules adjusted to local circumstances, and then rigidly to enforce them. By such a method the number on the list may be for a while diminished; but this effect will probably be only temporary: and, at all events, it is better to exclude the refractory, than to have the discipline of the whole school impaired for the sake of retaining these.

2. *Punctuality*. — The same remarks apply to punctuality, or attending school in proper time, before the prayers are read. The practice of coming in, after the business of the school is commenced, is subversive of all order, and tends to foster habits of carelessness and irreverence. It argues an indifference to prayer, and paves the way for similar disregard for the worship of the sanctuary. And it is the more inexcusable, because a very little desire to please will prevent it. At all events, no school can be efficiently conducted, where such a practice is tolerated. After a second offence, it would be well to refuse to admit

may help me, my child, at home, and go on Monday next.' Thus the child falls behind the class, provided the master can have any classification or progressive system under such circumstances. At all events, the child's education is retarded, and his habit of school-going broken up. We know this to be a very common case; but if a quarter has been paid in advance, it will be found that no slight excuse will prevent the parent from taking the benefit of that which has been paid for."—*Training System*, p. 49.

any child for that day, and to intimate to the parents the cause. This method has been adopted at the Central School, at Westminster, with the best result. An entry should be also made, at the time, in the register of attendance, and the notice of the visiter for the day called to it. When it is considered how much of future usefulness and respectability in every department of life depends on regularity and punctuality, the importance of checking contrary habits in the bud will be at once admitted.

*Payments.* — It is generally observed that the attendance is more irregular in schools which are free, than in those in which payment is exacted. And this, of itself, seems to show that instruction which is wholly gratuitous is little valued. A charge, such as the children may reasonably be expected to pay, and which would not operate as an exclusion, where there was really a desire for instruction, seems in all cases desirable. Short of being burdensome to the poor, the higher it is the better, in order that the school may, as far as possible, maintain itself. It should include a charge for the books used in the school, so that there may be no plea for the children being unprovided with them. And when the sum, as will sometimes be the case, is furnished by benevolent persons, it should still be brought by the children themselves. It would be also better that payments were made in advance, especially where the salary of the master or mistress is in any measure dependent upon them; but on no account should arrears be allowed to accumulate. Besides the mischief done by seeming to countenance a habit of debt, when the sum at last amounts to what it would be inconvenient to pay, there will be a danger of the children being

removed from the school, and a feeling of estrangement consequent on the consciousness of dishonesty created in the minds of the parents.<sup>1</sup> The payments should be made weekly, and should be received at a stated hour on the Monday by one of the school managers, so as to relieve the master or mistress from what must be an unpleasant duty. Twopence a week is a fair average, though in some districts the usual charge is higher.<sup>2</sup> It operates well to render the salary of the teacher in some degree proportionate to the number of scholars attending, as this will naturally stimulate his exertions, and increase his interest in the reputation of the school.

<sup>1</sup> Bishop of Newfoundland.

<sup>2</sup> In the extreme north of England it is usually threepence or fourpence a week. In the south it is seldom more than one penny.

## CHAPTER II.

## METHODS OF INSTRUCTION.

AN important subject for the managers of schools to consider is, in what manner instruction may be best conveyed to children. The increased interest in education manifested of late years has given birth to so many systems, each claiming the preference, that it is no easy matter to decide amongst them. In addition to the Madras system, generally in use in our National Schools, we have the Lancasterian, the Simultaneous, the Circulating, the Interrogative, the Elliptical, or Suggestive, — some of these being, however, rather modifications of the two rival methods of mutual or simultaneous instruction, than distinct and separate systems.

*Mutual Instruction.* — In the Madras system the children are arranged in classes according to their general proficiency, remaining in the same class for all their lessons, whatever be the subject of instruction. In the Lancasterian schools the children pass from one class to another, according to their degree of proficiency in each separate branch of knowledge. The latter arrangement is, possibly, the more favourable to individual progress; but it seems apt to foster a spirit of rivalry; and the frequent transition from class to class must have its disadvantages. In both the National and Lancasterian schools, the system of mutual instruction prevails; that is, some of the more advanced pupils are employed, during a part of the



day, as monitors, to instruct the lower forms, which vary in size from eight to twelve children in Lancasterian schools, and from twelve to thirty in National schools, and in which classes the children are taught individually and in succession. When the master, whose time in large schools is much occupied with general superintendence, instructs a class, he adopts the method of individual and successive instruction.

*Simultaneous Instruction.*—According to the Simultaneous method a large number of children are arranged in a gallery, or in any other way, so as to be immediately under the eye of the teacher, and taught together. “In this manner any number of children under forty or fifty may be instructed in one class, even in the departments of purely technical instruction. A much larger number of the children may thus be brought under the personal care of the superior master, and may be trained by him intellectually and morally. In such classes the instruction is not individual and successive, but is simultaneous, the mind of each child being at all times under the influence of the master. In Holland such classes frequently consist of from sixty to a hundred children; but forty compose a class, the technical instruction of which can be conducted with ease by an experienced master on the simultaneous method. Moreover, in instruction of a less technical character, and requiring a less careful division of the school, according to the attainments of the children in the technical portions of elementary learning, 100 or 120 children may be taught at once, either in a well arranged school-room,—where their instruction can be conducted without removal from the places they usually occupy in classes,—or by means of a central school-hall, in which three

or four classes can be assembled for such general instruction in a gallery like that used in infant schools."<sup>1</sup>

"In order to enable the teacher to conduct this instruction successfully," observes Dr. Shuttleworth, "the desks and forms should be arranged as in the Dutch schools, the scholars being all placed with their faces towards the teacher in successive lines of desks half the usual width. The scholars retain their places while the lessons proceed, the chief demonstrations being given on a large black board suspended on the wall, or on an easel opposite to the class. The teacher, during the reading, spelling, and writing lessons, sits on a platform slightly elevated, opposite the centre of the first bench. The simultaneous method may be varied by interrogating individuals, by questioning the class, and receiving collective or individual answers, and by receiving answers in writing from the class."<sup>2</sup> The advantages which this system possesses of bringing each child into personal contact with the master is obvious: the difficulty, it would appear, must be to keep up the general attention, and to prevent the answer being confined to a few of the cleverest children.

*Circulating Method.* — The Circulating method implies that, instead of remaining at the top of the class, as that place is gained, the successful child recommences at the bottom, and works his way up again, a record being kept of the circles gained and lost. It will be at once seen that this plan supplies a corrective to the listlessness, to which a child easily retaining his place at the top of a class is otherwise exposed. But the excitement is, perhaps, too great, and the trouble imposed upon both master and mo-

<sup>1</sup> Minutes of Committee of Council on Education.

<sup>2</sup> Reports on the Training of Pauper Children, 1841.

nitor, and the constant call for vigilance and impartiality, are serious objections.

*Interrogatory System.* — The object of the Interrogatory system is to exercise the minds of the children by compelling them to think, and thus prevent the lesson becoming a mere matter of rote. “By a skillfully devised system of interrogation, the master discovers the limits of the child’s knowledge, but he avoids supplying the child with information solely by direct didactic instruction. Having ascertained what the child does not know, he leads it, by a carefully planned succession of questions, as it were, to infer the truth; and, by having made the attainment of this knowledge an act of pleasurable mental exercise, he not only renders the pursuit of knowledge agreeable, but gives it a stronger hold on the memory. Since the instruction is not simply *conveyed*, but is made to depend upon an accompanying exercise of the child’s mind, it is evident nothing can be learned by mere rote, but, on the contrary, every thing that is learned must be understood.” It is hardly necessary to say, that this plan of questioning enters, more or less, into all the systems under notice; and that only in proportion as it is practised, can any intellectual improvement be expected from the children.

*Elliptic or Suggestive System.* — The Suggestive method implies that the question put to the child contains the answer. The proper use of the ellipsis is thus described by Mr. Stow, in his remarks on Intellectual Training: — “The exercises throughout are conducted by analogy and illustration, and *question and ellipsis*; not by lecture or explanation, or mere question and answer, or simple ellipsis. Little is told the children. *Facts*, of course, must be stated;



always keeping in view the important principle, that teaching is not training, and that the former is included in the latter. The children answer a question, or fill in an ellipsis formed by the trainer, during every sentence of the exercise. An ellipsis is a natural and powerful link in training, but, if not judiciously made, may become very unmeaning and trifling.—All ellipses are tame unless mixed with questions; and when so mixed, the questions and ellipses mutually assist each other, and render the union powerful and natural.” In the hands of a trainer conversant with the entire system pursued in the Normal school at Glasgow, the ellipsis is doubtless employed only to stimulate the mind of the learner; but it is easy to see that, when injudiciously applied, it must supersede the mental exercise it is meant to serve.

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In our National schools, the Monitorial system, with more or less of modification, generally prevails. And perhaps, on the whole, it is the best that can be adopted. Its obvious advantages are, that it secures daily instruction to every child in the school, and, by lessening the labour of the master, enables him to devote more of his individual attention to the elder children. Its defects, which are equally apparent, are that it places too much of the tuition in the hands of the pupil-teachers, who are necessarily themselves imperfectly instructed, and who cannot exercise that moral influence, resulting from superior station, knowledge, and experience, which is so essential in education. And in this way it reverses the order of nature. It also diminishes the opportunities of acquiring knowledge enjoyed by the monitors themselves, by occupy-



ing, in teaching others, those hours which are required for their personal improvement,—and it may make them arrogant and conceited. Above all, when the religious instruction is placed in the hands of the monitors, the result, as has been already remarked, must be injurious in the extreme. The careless manner in which, in this case, the most sacred subjects are handled, and the sing-song tone in which questions are put, must be repulsive to every rightly constituted mind, and are calculated to inflict lasting injury on the children.

Still, where the number of the scholars is large, the relief afforded to the teacher by the monitorial system is so great, that this will in most cases be considered to counterbalance all the objections. And, of course, the system may be so modified as greatly to diminish them. For instance, arrangements may be made to secure the monitors additional instruction before or after school hours; and this may be given them by the master or mistress, or by the clergyman, in the shape of a reward. Some of the more forward amongst the pupil-teachers may also be induced, by a small payment, to prolong their stay at school, and thus discharge the office of under-masters. Only, as is observed by an able writer on the subject, in proportion as paid class-teachers are employed, the monitorial system is abandoned. But whatever modifications be adopted, the scriptural and religious instruction ought to be retained in the hands of the master or mistress; and, so far as the monitorial system is introduced, it must not be admitted as a plea for indolence upon their part. Care should be particularly taken to show the parents, that the master labours among all the children as assiduously as

before ; that they are employed in the mutual instruction of each other only at those intervals when they would otherwise have been idle ; and that thus much time is obtained. The master ought always to be on the floor among the children, engaged either in the general superintendence of the classes, or in personally giving instruction.

## CHAPTER III.

## THE TEACHER.

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“ As is the teacher, so is the school.”—*Prussian Proverb.*

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BUT after all, we may attach too much importance to the mechanical process, forgetting that no system can work well without mind to direct it. Each successive system has owed the degree of success it obtained mainly to the talent and energy of its author; but too generally the merit of the workman has been transferred to his tools. We have been betrayed into an attempt to educate by system, and not by men, overlooking the fact that the master is of far more importance than the system; for “education is, above all others, a human work: it can only be carried on by human influences, by the converse of heart with heart, of mind with mind, of spirit with spirit.”<sup>1</sup> The benefit of method in producing habits of order is indeed not to be denied; and good no doubt results even from the mechanical evolutions adopted in National schools. But the life and soul of every system are to be found in the directing head; and unless the teacher is himself a man of mind, and knows how to use his tools, the result must be defective. And the disappointment, which has hitherto followed attempts at national education, may mainly be referred to our having trusted too much to the machinery employed, and

<sup>1</sup> Archdeacon Hare's *Primary Charge*, 2d ed., p. 32.

endeavoured not so much to procure good masters, as to do without them.<sup>1</sup>

The friends of national education have, however, discovered their mistake, and are now directing their attention to the supply of a superior class of instructors, by educating those who are to educate others. No one will dispute the necessity of this, who considers what education, and what the province of the school-master really are. The culture required is moral as well as mental; and the business of the teacher is to educate the heart as well as the head—to suggest motives, to inspire feelings, to mould affections, to educe faculties—above all, to furnish himself the model of the excellence he professes to instil. His office, in importance, is inferior only to that of the parish priest. As preliminary and auxiliary to the clergyman's teaching, his labours are invaluable. When he understands his duties and responsibilities, and has his heart engaged, he will take an intelligent interest not only in the young of the parish, but in the poor generally, retaining his hold over his scholars long after the school connexion has ceased, and extending his kind interest and counsel to the parents as well. And in this case who can too highly estimate his beneficial influence on humble life? May it not be safely asserted, that in many instances more good would result from the location of such a man in a parish, than from the introduction of an additional clergyman! Those who are jealous of lay agency in the spiritual vineyard cannot question its legitimacy here. And the objects aimed at in national education will never be attained, until this important

<sup>1</sup> Coleridge's Letter on the Training College, Stanley Grove, *passim*.



functionary is placed, by his mental attainments and other social advantages, in the position to which his important duties so well entitle him.

“ To qualify any man for the work of a teacher, he ought to be elevated both intellectually and morally far above those whom he undertakes to instruct. The schoolmaster, whose knowledge is itself confined to what he has to impart, will frequently be at a loss in attempting to explain many points that occur in his lessons, and puzzled with questions from the more intelligent pupils, whose unsatisfied inquiries will quickly generate a disrespect for their instructor. It is impossible to know or to teach many of even the lowest branches of knowledge thoroughly, without some acquaintance with the theories and higher generalisations on which those inferior departments depend. ‘ A good schoolmaster,’ observes M. Guizot, ‘ ought to be a man who knows much more than he is called upon to teach, that he may teach with intelligence and with taste; who is to live in an humble sphere, and yet to have a noble and elevated mind, that he may preserve that dignity of sentiment and of deportment, without which he will never obtain the respect and confidence of families; who possesses a rare mixture of gentleness and firmness; for, inferior though he be in station to many individuals in the parish, he ought to be the obsequious servant of none; a man not ignorant of his rights, but thinking much more of his duties; showing to all a good example, and serving to all as a counsellor; not given to changing his condition, but satisfied with his situation, because it gives him the power of doing good; and who has made up his mind to live and die in the service of primary instruction, which to him is the

service of God and his fellow-creatures.’<sup>1</sup> To rear masters approaching to such a model is a difficult task ; and yet we must succeed in it, or else we have done nothing for elementary instruction.”<sup>2</sup>

“ The faculty of commanding,” observes Archdeacon Sinclair, “ is quite distinct from that of teaching. It is not enough for an instructor to have intelligence ; he must likewise have the moral qualities of zeal, firmness, consistency, patience, and self-command. His scholars must at once perceive that he will exact obedience, and at the same time be sensible that he exacts it not for his own sake but for theirs ; not to gratify his own ill-humour or caprice, but to repress those bad qualities in them. His chastisements must not be penal, but corrective ; not tyrannical, but parental. He must not overlook altogether at one time faults which at another he severely punishes ; but must administer correction steadily and invariably according to the fault committed.”

“ The chief requisites in an instructor are good natural abilities, great patience and perseverance, cheerfulness and sweetness of temper, as well as firmness, prudence, and decision ; above all, that enthusiastic love of the young which confers the power of adapting the mind to the state of the learner’s ; of simplifying every thing till their feelings are touched, and their comprehensions reached. The mind of a teacher ought to be of a very shrewd, observing

<sup>1</sup> The men who undertake this work should not set about it in the spirit of hirelings, taking the speediest means to procure a maintenance with the least amount of trouble. A commercial country will always offer irresistible temptations to desert such a profession, to those to whom the annual stipend is the chief, if not the sole, motive to exertion.”—*Report on the Training of Pauper Children*, p. 202.

<sup>2</sup> *Ibid.* p. 327.

nature, capable of detecting every character. It is the character of the mind and feelings, the nature of the dispositions and tastes, more than any actual amount of knowledge, which are the important points. A very learned man often has not the slightest power of communicating instruction.”<sup>1</sup> But an instructor ought to be apt to teach; and his highest excellence consists not in making a few transcendent scholars, but in doing justice to all his pupils.

Above all, personal piety is essential in a teacher. Without this he can never be qualified for his office, or furnished with the motives for his arduous and self-denying work. “The path of the teacher is strewn with disappointments if he commence with a mercenary spirit. It is full of encouragement if he be inspired with the spirit of Christian charity. No skill can compensate for the absence of a pervading religious influence on the character and conduct of the schoolmaster.”<sup>2</sup>

With a view of supplying such men, the Training College has been opened by the National Society at Stanley Grove, Chelsea; and similar institutions exist in different parts of the country in connexion with the Diocesan Boards. In these, young persons, who have shown an aptitude for teaching, and are disposed to devote themselves to the office of schoolmaster, are received at a moderate charge for board and lodging, and are subjected to a course of physical, moral, and religious training. Exhibitions have also been founded to assist in their maintenance, which are open to competition; and the friends of education, especially the parochial clergy, can hardly more effectually promote

<sup>1</sup> Education for the People, p. 45.

<sup>2</sup> Dr. Kay Shuttleworth.

its interests than by supplying suitable candidates, and aiding in their support. Similar institutions exist for training schoolmistresses under the auspices of the National Society of London; and should this attempt on the part of the Society meet with suitable encouragement, we may reasonably expect that in a few years the Church will be furnished with persons, to whom she may hopefully intrust the education of her infant poor.

*Training Schools.* — In the mean while, both in London and under the auspices of the several Diocesan Boards, training schools have been opened for adults, in which those who have been already engaged in tuition, but are desirous of further improvement — or persons of approved and matured character, who may wish to undertake the office of teachers — are instructed in the method of teaching adopted in the Central School, and receive such further instructions as can be imparted in a comparatively short space of time. The Society makes no charge for giving such instruction, and provides board and lodging at the rate of ten shillings a week for men, and seven shillings for women. Where local resources are unavoidably deficient, the Society occasionally gives aid towards defraying the expenses of masters and mistresses from the country.

Much improvement might be effected in our parochial schools, if the teachers already in charge of them were occasionally sent for a while to these training establishments. “It is not to be inferred, that because they have been hitherto teaching upon a bad system, they will not adopt a better when it is shown them. In Scotland the practice of training adult schoolmasters has for several years been followed, and



has produced the best results, especially in places where education was in a backward state. It is found that, to rouse a torpid understanding, a short period of stimulus by severe study, and frequent as well as searching examination, is not unfrequently sufficient. The man's latent faculties are called forth for perhaps the first time. He sees both what he ought to do in teaching others, and what he ought to be in respect of his own personal acquirements ; and he goes from the Institution not only prepared with a system of future self-instruction, but prepared to use it." <sup>1</sup> These advantages may of course be secured to the teachers of any particular district, by locating at some central spot for a few weeks a competent organising master, and affording them the means of attending.

The following resolutions have been recently acted on by the Coventry Archidiaconal Board of the Worcester Diocesan Board of Education :—

That the schoolmasters and schoolmistresses of the several schools within the Archdeaconry do assemble together at the Central School, Coventry, for four weeks, for mutual improvement, during the harvest holidays.

That the offer of the National School Society, in London, to send down an organising master to superintend upon the above occasion, be gratefully accepted.

That the assembling of such masters and mistresses do take place at the central school, Coventry, on Monday, the 12th day of August next.

That a sum, not exceeding seven shillings per week, be paid by the Board to each master and mistress who shall attend at such meeting for mutual improvement, towards their board, lodging, and travelling expenses.

That a sub-committee be appointed with full powers to carry out the previous resolutions ; to superintend and examine the masters and mistresses when so assembled under the organising master, and to award the sums to be paid to each.

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<sup>1</sup> Archdeacon Sinclair.

These resolutions were communicated to the officiating minister of each parish within the Archdeaconry, in the following letter :—

“ Reverend Sir,

“ In compliance with the last of these resolutions I now forward them to you ; and for your information I have been requested to state, that the privileges contained in them are confined to church of England schools within the Archdeaconry, and under the superintendence of the minister of the parish ; that the schoolmasters and mistresses will be allowed to return home on the Sundays, if thought requisite, but they will be required to attend strictly to the hours and regulations appointed for their instruction on other days ; that all expenses beyond the seven shillings per week, or beyond such lesser sum as the sub-committee may think proper to award, must be defrayed by themselves, or their respective school managers ; that the sums will be awarded to each by the sub-committee according to the distance they may have to travel, and their other positive expenses ; that each master and mistress will be allowed to bring with them one of their scholars for instruction, at their own expense ; that each master and mistress must bring with them a recommendation from the minister of their parish, who is requested to state in it the number of children of their respective schools ; that, for the sake of cheapness and convenience, the central schoolmaster will ascertain what respectable lodgings are to be had in the neighbourhood of the school ; and it is earnestly requested that you will, *as soon as possible*, communicate to me whether your schoolmaster and mistress intend to avail themselves of the privileges proposed.

“ I have the honour to be, Rev. Sir,

“ Your obedient humble servant,

“ T. C. A.

“ July 1st, 1844.”

Sixty teachers availed themselves of the advantages thus proposed. (N)

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All who take an interest in national education must feel the importance of this subject. Neither the best system, nor the most careful superintendence on the part of others, can compensate for want of ability and industry in teachers. And on these, in ordinary cases, the whole success of a school must depend.

To erect and endow schools, therefore, and elaborate systems of education, and then make over the whole to an ill-furnished and inefficient teacher, is the greatest of all practical blunders. And nothing but disappointment and dissatisfaction can be the result.

It may be almost superfluous to observe, that every possible encouragement and indulgence should be shown to those, who are engaged in the laborious and anxious office of teaching. An intelligent interest displayed by the managers in the progress of the schools will do much to stimulate a teacher's zeal. And an attention on their part to his personal comfort and happiness cannot be too much recommended. Every thing should be done to promote that cheerfulness and elasticity of mind, which are so essential in one whose business is to develop the moral and mental faculties of others. If his temper and spirits are good, they will promote the happiness of all under him; whereas his listlessness and ill-humour will be equally contagious. Whatever, therefore, tends to increase his comfort, and make him content with his situation, is likely to operate advantageously for the interests of the school. A cheerful dwelling, a piece of ground to be cultivated as a garden, and in which he may enjoy exercise and recreation, and a full holyday in every week, are privileges which ought, if possible, to be accorded to him. His duties ought also to be distinctly defined, and his emoluments from the school to be such as to preclude the necessity of his spending, in private tuition, the hours which would be so profitably employed in personal improvement, or engaging in other occupations for the purpose of eking out a livelihood.

*Salaries.* — The salaries of masters trained at the

Central School range from 50*l.* to 100*l.* a year; of mistresses from 35*l.* to 70*l.*; of married couples from 70*l.* to 120*l.* In cases of emergency, such as the illness or sudden removal of the master or mistress, schools in union may obtain temporary masters and mistresses from the Society at the charge of a guinea and a half a week for the former, and a guinea a week for the latter; but they are not allowed to remain longer than is absolutely necessary. In most country parishes the office of parish clerk might be held in conjunction with that of schoolmaster — an arrangement most desirable on many accounts. It is observed by Archdeacon Sinclair, in one of his miscellaneous papers, that the saving to the teacher, by having the advantage of a house, is always far greater than the interest of the sum expended on its erection. And on examining a number of cases, it appears that the average cost of school residences is, in the case of double schools, 92*l.* 10*s.*; in that of single schools, 61*l.* 15*s.*

As much difficulty has been experienced, and considerable expense incurred by school managers, in removing teachers who have once been put in possession of school residences, they should previously be required to sign a formal agreement immediately to quit the premises, in the event of their dismissal.<sup>1</sup>

<sup>1</sup> The following form has been drawn up for the above purpose:—This indenture, made the                      day of                      , in the year of our Lord one thousand eight hundred and                      , between A. B., the schoolmaster of the [*qu.* National] school at                      , in the county of                      , and C. D., rector [*or* vicar] of the parish of aforesaid. Whereas the said A. B. has been this day nominated master of the                      school, in the said parish, by the said C. D., and it was agreed, at the time of the appointment, that the said C. D. should have power, at his discretion, to dismiss the said A. B. from his office; and that the said A. B. would, on such dismissal, immediately give up possession of the school-house, and all other property held by him in virtue of his said



office: this indenture witnesseth that he, the said A. B., does hereby, for himself, his heirs, executors, and administrators, covenant, promise, and agree to and with the said C. D., and his successors, rectors [*or vicars*] of the said parish, that in case the said C. D., or any of his successors, shall at any time hereafter give, or cause to be given, to the said A. B. a notice in writing, signifying his dismissal from the said office of schoolmaster, and requiring him to give up possession of all property held by him in virtue of such office, he the said A. B. shall and will, within one week next after such notice shall have been so given or left at the said school-house, give up to the said C. D., or the rector [*or vicar*] for the time being of the said parish, or to any one appointed by either of them to receive the same, all and singular the said school-house and premises, and peaceably and quietly relinquish the said office of schoolmaster; and that in default thereof, he the said A. B., his heirs, executors, and administrators, shall and will well and truly pay, or cause to be paid, to the said C. D., or to the rector [*or vicar*] for the time being of the said parish, or any person appointed by either of them to receive the same, the sum of 100*l.*, by way of liquidated and stipulated damages, and not by way of penalty; such sum, when received, to be applied by the said C. D., or his successors, for the benefit of education, according to the principles of the Established Church, in the said parish. In witness whereof, &c.

## CHAPTER IV.

## SUBJECTS OF INSTRUCTION.

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“ Religion ought to be made the groundwork of all education ; its lessons should be interwoven with the whole tissue of instruction, and its principles should regulate the entire system of discipline in our National Schools. But I believe that the lessons of religion will not be rendered less impressive or effective by being interspersed with teaching of a different kind. The Bible will not be read with less interest if history, for example, and geography, and the elements of useful practical science be suffered to take their turn in the circle of daily instruction. On the contrary, I am persuaded that the youthful mind will recur with increasing curiosity and intelligence to the great facts, and truths, and precepts of Holy Writ, if it be enlarged and enlivened by an acquaintance with other branches of knowledge.” — BISHOP OF LONDON.

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*LEARNING and practising to read.* — It seems generally felt by rightly-minded persons, that the Holy Scriptures should not be used as a class-book for learning or practising to read. Their impression is, that irreverence and distaste for the sacred volume may be produced by connecting it in the infant mind with what must be regarded as a drudgery. Every school should, therefore, be furnished with proper lesson-books for elementary instruction ; and under this head may be enumerated the first, second, and third books supplied by the Society for Promoting Christian Knowledge, in which the instruction is progressive, and calculated to interest the young. To these may be added, for the higher classes, “ Jones’s Book of Nature,” “ Outlines of Sacred History,” “ History of England,” “ The Fourth Book,” “ Lessons for Young People in Humble Life,” and others to be found on the Supplemental Catalogue of the

Society for Promoting Christian Knowledge. The following remarks on books of elementary instruction are so judicious, that no apology is needed for introducing them here:—“ In preparing a first, second, and third book, one general principle to be kept in view is, the necessity of keeping in mind that every word is the representative of an idea—the sign of something signified. With this view, even with the first lesson of joining two letters, the child should be taught to give the meaning either by a synonyme, an example, a definition, or by pointing to the object. The first lesson should consist, as much as possible, of words with which the child is familiar. Other words may then be introduced; not, however, too rapidly, that he may not be discouraged or embarrassed. It is a frequent fault in early class-books, that there is no regular progression at all, and no rule observed as to the introduction of new words, nor as to the kind of words to be introduced. The compiler has not attempted to put himself in the situation of a child, so as to understand what would be difficult, or what easy, or in what way progress might be effectually made. He has not been prepared with any system; other works might with advantage be placed between his first and second, or his second and third books; and his lessons in each book might sometimes without any detriment be transposed.”

“ Together with the reading lesson, other instruction, moral and religious, or of any other useful kind, may be communicated; but it should never be forgotten that the main object of a reading and spelling lesson is to teach reading and spelling; and that the chief advantage, even to religion, from such a lesson

is indirect, and consists in the capacity of reading and understanding religious works.”<sup>1</sup>

*Spelling.* — In teaching spelling, the best plan doubtless is, to select the words which are to be spelt from the book in course of reading, in preference to the use of spelling cards. The task will be much facilitated, as is observed by the writer just quoted, if spelling be taught on etymological principles; that is, if instead of considering every word as a separate thing, and the spelling of it to be a separate lesson, the spelling of one word be used as a key to the spelling of others formed from the same root.

Bishop Feild complains of the error of allowing the spelling to drag behind the reading; so that a class reading the New Testament is not unfrequently learning to spell from cards monosyllabic words of three or four letters.

It is a good plan to make the children write frequently to dictation, or from memory, so as to learn both spelling and punctuation at the same time. Hard words should be written on a board, spelt, and explained; and such words especially employed in this exercise as are likely to be used in familiar correspondence, and in the acts and business of life.

*Grammar and Etymology.* — The propriety of instructing the children of the poor in grammar and etymology will be disputed by those, who think that the teaching in our parochial schools should be only of the most elementary description. And others will object, that a sufficient acquaintance with language to serve the purposes of the poor may be acquired without any thing so abstruse. But it would be easy to show

<sup>1</sup> Archdeacon Sinclair.



that, without these aids, what is communicated will be very imperfectly understood, and that the greatest indistinctness will attach to the ideas conveyed in books, or sermons, or in common conversation. Every one who is conversant with the poor knows how difficult he finds it at times to convey his meaning, whether in domiciliary visits, or in pulpit or catechetical instruction, and how often what he says is mistaken. And though teachers in their addresses to the poor should of course adopt the simplest phraseology, and use, as far as may be, words of Saxon origin, yet there are many terms, necessary in theological instruction, which do not come under this denomination.

The object should be “to make the English reader perfectly acquainted with his own language, so that he may be able to understand, and even to define with logical precision, the words he meets with in an ordinary English book.” The process shall be described in the words of one, whose valuable suggestions have been already frequently alluded to:—“The preparatory discipline of the child’s understanding should commence from the very moment that he enters the school. He should be taught, from the very first, to affix a meaning to every word he utters. As soon as he knows his alphabet—as soon as he is taught to put two letters together—he should be made to define, either by an example, or by a synonyme, or by pointing to the object, every term which the letters compose; and that it may be practicable for him to do so, his first book of instruction should discard even monosyllables which have no signification. This process gives interest and animation to study even from its commencement, and enables the student to

advance more rapidly, both in the mechanical process of reading, and in the intellectual process of comprehending what is read. At a subsequent period, when this elementary instruction is completed, he should be taught to define compound words, which form the greater portion of our language, into separate roots, or particles, and to give synonymes more abundantly than before, and to the full extent of which our language admits. A common example may be taken from the word *unprecedented*. An ordinary school-master would explain an unprecedented act to mean an act such as no one had ever done before. The child of course would understand this definition at the moment, but would probably forget it before he met with the word again. Let his attention, however, be directed to the three compound particles, un—pre—cede; let him be asked the meaning of un in composition, and be required to point out other words, such as uncommon and uncivil, in which un bears the same signification of not;—and let him be further asked for other syllables, which, as prefixes, are synonymous with un; such as in, with the modifications of ig, il, im, ir, together with dis, a, and non, giving examples of each; namely, ignorant, illiterate, immortal, irregular, disjointed, atheist, nonconformist. Let him next be interrogated as to the force of the syllable pre in composition; and let the examples be given, such as previous, premature, prelude, &c. Let the syllable cede be next considered; and when it has been shown that cede signifies in general to go, let the signification of its various compounds be required, including precede, to go forward; succeed, to go or follow after; accede, to go towards; recede, to go back; exceed, to go beyond; secede, to go away; intercede, to go

between, &c. Synonymes for each of these words may, if time permit, be demanded, and a large acquaintance with the English vocabulary be acquired at a small expense of memory. During the whole of this process instruction and entertainment are combined. While the attention is kept alive, the understanding is exercised and improved. It is not words merely, but ideas that are gained in the most agreeable manner, by tracing analogies, — an employment instinctively delightful as well as profitable to the human mind.”<sup>1</sup>

The objections to such instruction, on the score of its being injurious to humility, as tending to make the pupil conceited, are well answered in the same paper: — “ Language is the mere key to knowledge, and not the treasure itself; conceit is more likely to be engendered by having gained a treasure, than by possessing the means of obtaining it. Besides, if the knowledge soon becomes, as we may hope it may, nearly universal, it cannot inflate the possessor with a conceit of its rarity.”

In proportion as the matter is considered, these objections will die away, and the importance of grammatical and etymological instruction, even in parochial schools, will be recognised. “ The first object to an Englishman is to understand English: the first object of a master ought to be to establish a medium for the interchange of ideas between himself and his scholars. Without such a medium he can effect nothing. Unless both parties understand the words mutually employed, they are as foreigners to each other; the master speaks in an unknown tongue, and

<sup>1</sup> Archdeacon Sinclair.

the scholar is in the situation alluded to by an apostle — of a barbarian listening to a Greek.”

For the use of the master, one of the larger treatises on grammar will be desirable: for his scholars, in addition to his oral instructions, one consisting of a few pages will probably be sufficient. Macculloch is recommended as perhaps the best at present extant for national schoolmasters; and that used by the sessional schools at Edinburgh as the best for the children.

*Geography.* — The same objections, which are urged against including grammar among the subjects of instruction in our parochial schools, will be applied to geography. And yet to an intelligent and profitable study of the Scriptures, and with a view of interesting and unfolding the mind, an acquaintance with the figure and divisions of the earth, and with some of the most celebrated places of ancient and modern times, seems almost essential. And in a day when the thoughts of so many of the working classes are turned to emigration, it is surely very desirable to communicate to them not only a general idea of the figure of the earth, but also of its different climates, products, and capabilities. “The geography of an elementary school, be it remembered,” remarks Dr. Shuttleworth, “is the geography of industry and commerce.” It will be found that instruction in this interesting branch of knowledge serves to rouse the languid attention of the children, and is received by them with avidity. And when imparted occasionally by the clergyman, or any one kindly interested in the school, it may be viewed in the light of a reward.

In the interesting account of the Training School at



Battersea, furnished in the Reports of the training of Pauper Children, the following statement is given of the method pursued in that institution :—“ Physical geography has been deemed the true basis of all instruction in the geography of industry and commerce, which ought to form the chief subject of geographical instruction in elementary schools. The tutor has first endeavoured to convince the pupils, that nothing which presents itself to the eye in a well-drawn map is to be regarded as accidental. The boldness of the promontories, the deep indenture of the bays, the general bearing of the coast — all are referable to natural laws. In these respects the eastern and western coasts of England are in striking contrast, in appearance, character, and in the circumstances which occasion their peculiarities. The physical geography of England commences with a description of the elevation of the mountain ranges, the different levels, and the drainage of the country. The course, rapidity, and volume of the rivers are referable to the elevation and extent of the country which they drain. From the climate, levels, and drainage, with little further matter, the agricultural tracts of the country may be indicated; and when the great coal-fields, and the mineral veins and beds, the depths of the bays and rivers are known, the distribution of the population is found to be in strict relation to certain natural laws. Even the ancient political divisions of the country are, on inspection, found to be in close dependence on its drainage. The counties are river basins, which were the first seats of tribes of population.”

“ Geography, taught in this way, is a constant exercise to the reasoning powers. The pupil is led

to trace the mutual dependence of facts, which, in ordinary instruction, are taught as the words of a vocabulary. Geography, taught in the ordinary way, is as reasonable an acquisition as the catalogue of a museum, which a student might be compelled to learn as a substitute for natural history. A catalogue of towns, rivers, bays, promontories, &c. is even less geography, than the well-arranged catalogue of a museum is natural history, because the classification has a logical meaning in the latter case, which is absent in the former."

"The intelligent tutor should feel himself bound to acquire sufficient knowledge to explain to his pupil the mutual dependence of the facts which the map presents to the eye. Thus it is easy to explain why certain tracts are rich pastures, why others are arable; to account for the climate, productions, industry, and commerce of such a county as Lancashire, and to read its history in the natural features of its hills, valleys, streams, coal-beds, rivers, and western site. London, originally the outport to Europe, now the outport to the world, presents a great problem, equally instructive and useful to work; compared with which, the facts of its being the capital of England, and situated on the Thames (ordinarily taught), are as the cipher detached from a numerical power. Its tidal river, carrying vessels into the heart of the land; its position in relation to the old Norman possessions of the conquerors of this country; its subsequent position between the commerce of Europe and the richest tracts of England; the facilities which it affords equally for commerce with the East and West Indies; the resources it derives from the Northumbrian and Durham coal-fields, without which its

prosperity would suffer a grievous blow from the rivalry of other outports, to which coal-beds are readily accessible ; — these, and a multitude of other considerations, too numerous to relate in this place, constitute that lesson in geography which the mention of London suggests. Its very place in the map is determined by natural laws of the most positive character, and capable of strict definition.”

“Each county in England and Scotland is treated inductively in this manner, and its productions, the distribution of its population, &c., are referred to the operation of the natural laws on which, in the beneficent providence of God towards our country, they are dependent.”

“In like manner, but in more general terms, the great streams of our commerce are described and accounted for. The colonies of England form the first step beyond this country, and beyond a general description of the world ; and then follow those nations with which we have the most intimate commercial connection. Thus geography is examined in relation to the great commercial activity of England, and the influence of our industry on the Christian civilisation of the world.”

“In like manner, the great internal changes of the country are accounted for. The spread of agriculture over previously barren tracts ; the drainage of former marshes ; the influence of the coal-fields in creating new vortices of trade to which all the domestic manufactures are drawn ; the laws affecting the importance of the respective outports, &c., are topics of important illustrations.”

“For the delivery of this course of instruction the present books and maps are found exceedingly de-

fective. No good school-books on geography exist, and the maps at present in use are mere outlines, neglecting most of the features of physical geography, which is the basis, first of the geography of commerce and industry, and then (in a natural series) of that statistical and political geography which should form a prominent element of the instruction given in schools for the middle classes. Maps are wanted, in which the elevation and drainage of the country should be faithfully delineated, giving the chief coal-fields and mineral veins and beds; containing the soundings of the coast and harbours, and the chief means of internal commercial communication, such as canals, railroads, &c. On this basis should be depicted, in colour, the great agricultural tracts, as distinguished by soils; and the seats of the chief manufactures. Along the coast the chief streams of commerce should be shown; the fisheries; and the comparative amount of tonnage entering every port. The use of a few symbols would convey much important information respecting our internal relations. Geographies should be prepared adapted to the use of such maps both by the teacher and by his scholars."

A good globe may appear, in some cases, too expensive an article of school furniture; unless, indeed, it be the gift of some kindly-disposed person. But large school-maps are to be had at moderate prices; and when hung upon the walls, besides imparting an air of cheerfulness and comfort, and evincing a liberal interest on the part of superiors, they almost insensibly convey, at least, the outlines of geography. Maps of the World, ancient and modern, of England, and of the Holy Land, seem desirable for the humblest school. To these may be added maps of Europe,



Scotland, and Ireland. The Society for Promoting Christian Knowledge has published good maps of the World and of the Holy Land. Some of the maps, issued by Messrs. Chambers of Edinburgh for schools, are of a superior description, especially those of the World, Europe, and Palestine. And, with a view to interest the children in the missionary operations and extension of the Church abroad, the beautiful Colonial and Missionary Map of the World, published by the Society for the Propagation of the Gospel in Foreign Parts, cannot be too highly recommended.

*Arithmetic.* — The importance of arithmetic to the children of the poor will be disputed by no one, who would not debar them from all prospects of bettering their condition, and even of properly filling the humblest station. Even as artisans, or farm or household servants, unless they can sum and keep accounts, they will be incapable of satisfactorily managing either their own concerns or those of their employers. And much of the improvidence of the working classes is attributable to the neglect of this important branch of education. To exclude arithmetic from our parochial schools would therefore be to lay a restriction on one of the necessities of life. The four simple rules of arithmetic ought to be taught to every child, however humble his condition or prospects.

The only question seems to be as to the best manner of imparting the necessary knowledge. Bishop Feild properly censures the practices of either giving out the sum by dictation to the whole class, and allowing them to work it together aloud, each in turn taking a part, or allowing each child to work it separately and silently without any direction or explanation. He recommends that the children should

be instructed and exercised in both these ways, and frequent explanation given of the method, the meaning, and purpose of each rule. Of course, in the early stages of instruction, the use of paper or of the slate is indispensable; but experience shows that great proficiency in mental calculation, without any such assistance, can be attained by the children in parochial schools. And when this method is adopted, the children are invariably found to take much interest and pleasure in this study.

“The use of arithmetic,” it is observed in the Report just quoted, “to the carpenter, the builder, the labourer, and artisan, ought to be developed by teaching mensuration and land-surveying in elementary schools. If the scholars do not remain long enough to attain so high a range, the same principle should be applied to every step of their progress. The practical application of the simplest rules should be shown by familiar examples. As soon as the child can count, he should be made to count objects, such as money, the figures on the face of the clock, &c. When he can add, he should have before him shop-bills, accounts of expenditure, of earnings, accounts of wages. In every arithmetical rule similar useful exercises are a part of the art of a teacher, whose sincere desire is to fit his pupil for the application of his knowledge to the duties of life, the preparation for which should be always suggested to the pupil’s mind as a powerful incentive to action. These future duties should be always placed in a cheering and hopeful point of view. The mere repetition of a table of numbers has less of education in it than a drill in the *balance step*.”

*Writing.* — The importance of free and legible hand-writing, even to the humbler classes, is at once

apparent; and the acquirement of it by their children is generally much coveted by parents. Yet it was remarked by Bishop Feild, in his journeys of inspection, that though much time was devoted to this simple and merely mechanical art, little approach was made to perfection. This he attributes to writing not having been taught upon any fixed principles, and there having been no attempt at science or system in imparting it.

He also observes, —

“That children are kept too long at a time at the writing lesson; whereas, generally, they would attain greater proficiency by writing five half hours in a week, than by five lessons of an hour each.

“That where children learn to write at the first with pens they acquire a free and neat hand much sooner than when, as is commonly of necessity the case, they begin with pencil and slate.

“That it is too often thought enough to place a copy before a child and desire him to imitate it, without giving him any farther assistance, or even teaching him to correct and amend his faults.”<sup>1</sup>

He recommends,

“That children should be exercised in writing extracts from some printed book, instead of continuing always to imitate copies. This practice he suggests partly with a view to the permanent acquirement of a good hand; partly, also, with a view to the power of writing sentences, introducing stops, &c., which is not gained from the common copies; but still further, that exercise and improvement should be supplied to

<sup>1</sup> Reports on the State of Parochial Education in the Dioceses of Salisbury and Worcester.

the mind together with the hand.”<sup>1</sup> With a view to a still farther improvement in all these particulars, he recommends that the children should write, from memory, a collect, or a hymn, or what they can retain of oral instruction.

He approves of a practice he observed in one school (at Worcester) of ruling diagonal lines on the copy-book, as useful in directing attention to the proper inclination of the letters; also of the introduction of steel pens, as effecting a great saving of time in large schools.

*Drawing.*—The importance of drawing, as a branch of industrial instruction, will be generally admitted. And it is matter of regret that it is attempted in so few of our parochial schools; that, in fact, so few of our teachers are competent to impart even the rudiments of this useful art. We may, however, trust that this defect will, in course of time, be remedied. “Three or four hours a week,” observes Mr. Coleridge in his *Account of the Training College at Stanley Grove*, “are devoted to this pursuit, the utility of which to the lower orders, more particularly to those who are engaged in mechanic arts, is becoming, every day, more apparent. . . . Scarce any pains will be misbestowed which may tend to spread the knowledge of this art, at once so serviceable as a talent, and so innocent as a recreation; an art in which every car-

<sup>1</sup> A similar exercise is suggested in the following passage:—“As soon as your boys can write nicely on paper, let each have a journal-book, and let them give some account of the proceedings of the week—either what they have learnt that is most interesting: some event which has happened in the neighbourhood or in the country: or let them enter some passage in a book, in prose or verse, which was new to them, or some interesting piece of information they have acquired: let them freely choose themselves what they like to write.”—*Education of the People*.



penter and bricklayer would find his account, and which may be so cheaply practised as to be placed within the reach of the poorest journeyman."

There is no branch of instruction, in which, at present, we are confessedly so far behind our continental neighbours. And its want is sensibly felt in the mechanical arts, especially in those in which taste and invention are of primary importance. Hence the extreme deficiency of our workmen in the art of design in domestic architecture, and in all public works. Hence the difficulty of procuring skilful draftsmen to design for our cotton and silk manufactures. The improvement of machinery of all kinds would indeed be, in no small degree, facilitated, if the art of drawing were a common acquirement among our artisans.

"Invention," it has been remarked, "is checked by the want of skill in communicating the conception of the inventor by drawings of all the details of his combination. In all those manufactures of which taste is a principal element, our neighbours, the French, are greatly our superiors, solely, we believe, because the eyes and hands of all classes are practised, from a very early age, in the art of design. In the elementary schools of Paris, the proficiency of the young pupils in drawing is very remarkable; and the evening schools are filled with young men, and adults of mature or even advanced age, engaged in the diligent cultivation of this art."

Nor is it a slight plea for extending a knowledge of this useful and pleasing pursuit to the working classes, that it furnishes an innocent and profitable employment for hours which might otherwise be spent in intemperance. In an interesting account given in connection with the passage thus quoted, of

a visit to one of the evening schools at Paris, the following example is recorded: "A man, without his coat, whose muscular arms were bared by rolling his shirt sleeves up to his shoulders, and who, though well washed and clean, wore the marks of toil on his white, horny hands, was sitting with an admirable copy in crayon of *La Donna della Segiola* before him, which he had nearly completed. He was a man about forty-five years of age. He said he had risen at five, and had been at work from six o'clock in the morning until seven o'clock in the evening, with brief intervals for meals; and he had entered the drawing-class at eight o'clock, to remain there till ten. He had pleasure, he said, in drawing, and that a knowledge of the art greatly improved his skill and taste in masonry. He turned round with a good-humoured smile, and added, he could live better on less wages than an Englishman, because his drawing cost him less than beer. Some thousand working men attend the adult schools every evening in Paris; and the drawing classes comprise great numbers whose skill would occasion much astonishment in this country. Some were drawing from plaster casts and other models. We found such adult schools in many of the chief towns of France."

"These schools<sup>1</sup>," it is added, "are the sources of the taste and skill in the decorative arts, and in all manufactures, of which taste is a prominent element, and which have made the designs for the calico printers, the silk and ribband looms, the papers, &c. &c. of France, so superior in taste to those of this country,

<sup>1</sup> Report of Training Pauper Children, p. 241.

notwithstanding the superiority of our manufactories in mechanical combinations."

*Vocal Music.* — The improvement of parochial singing is happily become a subject of increasing interest; and there are few points in which attention is more needed, or in which it is likely to prove of more practical utility. As a source of innocent enjoyment and solace in life, as an auxiliary to the devotions of the family, the school-room, and the sanctuary, vocal music is of unquestionable importance.

Our schools ought to be nurseries for our choirs; so that those who have passed through them may be qualified regularly to bear their part in public worship: besides which, nothing tends more to relieve and enliven the duties of the school-room than singing. Children are naturally fond of exercising any little talent which they may possess in this way; and consider it an enjoyment, especially when they are taught to sing in parts. And it may be hoped that, if the taste be infused in childhood, they will employ this delightful talent as a future solace of home life, and find it a preservative against idle and dissolute habits.

Wilhelm's system, as developed and adapted by Hullah, proves well-suited to the instruction of children. It is a clear and simple method of teaching notation and time; and greatly facilitates learning to sing in parts. Nor is it open to any charge of charlatanism. It does not profess to teach without practice; it introduces no new notation or nomenclature; nor does it "deviate in any respect from the well-ascertained results of experience, either in the theory of music or in musical signs." It only pro-

fesses “to smooth the student’s path, so that he may be able to read music with ease, and to sing with skill and expression, even difficult music at sight.”

A pupil well instructed in this system, as far as his knowledge goes, is a good musician ; and will be free from the worst, and most common faults of school and parochial psalmody, the singing out of tune,—through the nose,—and too slow.



## CHAPTER V.

## RELIGIOUS INSTRUCTION.

*Section 1. — METHOD.*

*Method.* — THE religious instruction, or, as it ought rather to be called, the religious training of the children, is, of course, beyond comparison the most important object of the teacher's care; and his excellence must be measured by the degree in which he is able to bring their minds under the pervading influence of Divine Truth.

This department of instruction, it has been observed, should be kept exclusively in the hands of the teacher. And in conducting it, every means should be adopted to show the importance which is attached to the study of God's most Holy Word. The teacher should indicate by his whole tone and manner, that he feels the sacredness and solemnity of the duty he engages in. Prayer should be offered up in the collect for the second Sunday in Advent before the Bible is opened; and both in the manner of reading Holy Scripture and of examining upon it, every thing approaching to irreverence and trifling should be scrupulously avoided.

On the impropriety of employing the Holy Bible as a lesson-book, to teach reading, it may be hoped that most serious-minded persons will agree. But even the youngest child ought to receive daily instruction from its pages. In the case of very young children,

the portion selected for instruction should therefore be read aloud by the teacher, who in every instance ought to have carefully studied it previously himself. Without such previous study he will be quite unprepared for his task:—his comments and questions upon it will be meagre and unconnected; and he will fail in interesting the children. Whereas if he has before-hand consulted marginal references, comparing spiritual things with spiritual, and has got up historical allusions, and exercised his own mind on the subject, the lesson will prove full of instruction to both himself and the pupils. It will be found a good plan, before the lesson is read, to ascertain, by questioning the children upon it, what they already know on the subject, with a view of directing the attention of both parties to the points in which instruction is most required. The passage having then been read through slowly, distinctly, and reverently by the children, should be gone through verse by verse, the teacher proposing questions as they occur, and taking care that the answers are understood by all the children in the class, and especially that they are well aware of the practical effects which the knowledge they are acquiring ought to have upon themselves and their own conduct. In his manner of conducting this examination the degree of aptness to teach which an instructor possesses will appear; and it is for this that he is studiously to train himself. Without frequent questioning, the mere reading or repeating the lesson will convey little, if any instruction, as may be seen any day in the case of those children whose minds have never been exercised in what they read. The great principle of education is making a child his own instructor. Much more is

effected by requiring the learner to exercise his own mind, than by teaching every thing, and thus thinking for him. The teacher's business is to create interest,—to elicit thought,—to open the avenues of knowledge, — to inspire a love and a thirst for knowledge. It is thus that he is to divest learning of its drudgery, and to make it a healthful and delightful exercise. Unless a subject is understood it can never interest. And this accounts for the heavy and vacant countenances of the children in most parochial schools, —contrasted with the intelligence, and alertness, and speaking looks of those, who by a proper use of the interrogatory system have their minds always in exercise, and have learnt to know their own powers.

Of course the excellence of a teacher consists in his knowing how to adapt his questions so as to set the minds of the children thinking, and by a gradual unfolding of the subject, lead them on with the pleasurable consciousness of having mastered the previous steps.

With this view he should avoid an excursive style of questioning, which would divert the children's thoughts from the matter in hand. He should remember that he is teaching children, and therefore keep resolutely within their range of thought, allowing them to see his object in proposing the consecutive questions. If he gives the rein to his imagination, he may pass the hour of examination very much to his own satisfaction ; but it will be without profit to those he professes to instruct. His mistake will be that into which imaginative speakers and preachers are sometimes betrayed ; and which makes trains of thought, which are particularly attractive to themselves, proportionably unintelligible and uninteresting

to their hearers. In either case it is selfism which leads astray.

The same caution applies to the explanatory instruction which ought to accompany the questions. This can be afforded by ellipses which are not too obvious, and which assist without superseding thought on the part of the children. And in judicious hands the explanation is better given in this way than by mere exposition, which is apt to merge in preaching; an exercise which, however gratifying to the vanity of the teacher, is on all accounts to be guarded against.<sup>1</sup> But if the questions follow one another naturally, and the children are encouraged to express their own ideas fully in their own words, even the ellipsis need be sparingly introduced. There is danger in using it, lest the children should rely too much upon the suggestion thus afforded. It seems best suited for very young children. "The younger the children are," observes Mr. Stow, "the more frequently must an ellipsis be formed. A question sets the mind thinking, or astir: the ellipsis draws out what has been set a moving. The union of the two, along with analogy and illustration, forms intellectual training."

The doctrines of Scripture are best illustrated by the narratives. For instance, the personal ministry and character of our blessed Lord afford the best comment on the revelation which He introduced. And by explaining in this way the leading truths of the Gospel, divine knowledge may be conveyed to the children in the same manner by which, in the use of

<sup>1</sup> "Beware of moralizing," observes an able writer: "moral and religious observations, frequently repeated, become stale, and lose their effect."



parables, our Lord Himself arrested the attention and engaged the minds of His hearers.

On the same principle the faults of the children themselves will from time to time furnish occasion for profitable remark. A judicious teacher, in the course of a Bible lesson, might convey reproof and admonition in the most feeling and impressive manner, by directing attention to those passages of Holy Writ in which a particular offence is marked by the Divine displeasure. Such lessons are eminently practical; and besides the immediate instruction they impart, serve to enforce the personal application of Scripture, which it is the grand aim of religious teaching to effect, and without which the word of God is read in vain. When under such circumstances the lesson is conducted by the clergyman himself, and afterwards made the subject of a short but special prayer for forgiveness and future Divine assistance, it may be hoped that a salutary and lasting impression will be made.

In accordance with such method of conducting the Bible lesson, may be noticed the incidental instruction suggested by passing events, or occasional Church Services, and which is admirably enforced by Mrs. Tuckfield in her interesting volume.<sup>1</sup> The baptism of a neighbour's child, for instance, will afford occasion of directing the minds of the children to this blessed sacrament, and to all the momentous and gracious truths connected with it. The celebration of the Lord's Supper, to which their parents and elder friends are periodically invited, will furnish a like opportunity. Or a death in the parish may suggest instructions which will readily present themselves,

<sup>1</sup> Page 28.

and which will be the more valuable if they tend to impress upon the children that reverence and awe during the burial service, in which they are often so lamentably deficient. Above all, periods of sickness should be embraced to imbue their minds with a sense of their religious duties and responsibilities. In short, a teacher ought to lie in wait for the opportunities of incidental instruction, the *molliæ tempora fandi*, which are continually occurring, and which in religious and moral training it is of such importance to notice and improve.

For, if the formation of character be the great aim in education, and early impressions are of all the most lasting, how desirable to embrace every opportunity of instilling truth, when the understanding is ductile, and the heart tender. We are not, indeed, to expect immediate results. The husbandman waiteth for the precious fruit of the earth. And we must have long patience till we receive the early and the latter rain. We till and sow in hope; and the seed may lie long dormant; and some will never germinate, and some will be stolen away; and some that quickens will be nipped and blighted; but if only a portion groweth up and beareth fruit, we shall be amply repaid, and have cause to know that our labour has not been in vain in the Lord.

### *Section 2. — SUBJECT MATTER.*

The subject matter of religious instruction in a Church of England School will necessarily be supplied by the Bible and Book of Common Prayer—the study

of the latter involving an intelligent acquaintance with the Church Services — the Catechism — and the Articles of Religion. Other books, or portions of them, may be introduced as occasion offers; but these are the text-books which are to be used in imparting to the children that knowledge of God and of his Son Jesus Christ, which is eternal life.

*Holy Scripture.* — And first, the use of the entire Scripture will be felt by Churchmen to be an important feature in national education. Indeed it may be viewed in our day as the test which is to determine the principle of communities and of individuals; and therefore are proportionate vigilance and earnestness required in those who feel the integrity of Scripture to be the pillar of the faith, the *articulus stantis aut cadentis Ecclesiæ*. Not that every part of the sacred volume is equally suited to the capacity of children, or that the teacher is not to exercise his judgment in the selection of the portions they are to study. But the entire volume should be his text-book, out of which may be chosen the particular topics, which shall from time to time best serve the purposes “of doctrine, of reproof, of correction, of instruction in righteousness.”

*Prayer Book.* — Further, in a Church of England School it must be intended to communicate a definite and determinate teaching according to the doctrines and the spirit of the National Church. Such teaching will necessarily be furnished by means of the recognised formularies and confessions of faith; and this implies an intelligent acquaintance on the part of the children with the Book of Common Prayer. As a preliminary step, a knowledge of the history of the Liturgy may be imparted by means of Archdeacon

Beren's little volume. <sup>1</sup> Terms also which have become obsolete, or which at least are used in a peculiar sense, ought then to be explained:—such terms, for instance, as, “Grace,” “Faith,” “Absolution,” “Justification,” “Sanctification,” “Catholic,” “fulfilled,” as used in the Communion Service, &c.; and the different parts of the ritual made the subject of instruction, so that their import and mutual connection may be clearly understood. If this were generally done, the children might be led to take a greater interest in the Church Services, and to contract those habits of devotion, without which their presence in the sanctuary is both painful to others and unprofitable to themselves.

It is likewise important to point out to them the strict accordance of the Prayer Book with the sacred volume, which they have been taught is entitled to the foremost place in their reverence. Every part of the Service should be illustrated and explained by Holy Scripture; and the copious use of it in our ritual, and the constant reference to its dictates, be kept much before their minds. In this way the scriptural and evangelic character of the Liturgy will be impressed upon them: they will recognise the beauty and unction of the collects; and feeling that the Church of their fathers is built upon the foundation of the apostles and prophets, — Jesus Christ himself being the chief corner stone,—will both love it more, and be better able to defend it against the attacks to which, sooner or later, their fidelity will be exposed.

*Articles of Religion.* — With the same view an ac-

<sup>1</sup> Archdeacon Sinclair.



quaintance with the articles of religion ought to be imparted to the advanced classes in our National Schools. Such acquaintance will involve not only a knowledge of essential Christian doctrine, but also of the constitution of the Church,—of its order and its discipline. In acquiring this a wider range of Scripture will be consulted,—much light thrown upon the sacred volume itself,—and both teachers and scholars be rendered good textuaries, and acquire that readiness in quoting Scripture, which enables a man “to give to every one that asketh a reason of the hope that is in him.”

#### CATECHISM.

“Catechise, — to instruct by asking questions, and correcting the answers.”

JOHNSON.

In like manner the use which ought to be made of Scripture in explaining the Catechism must be obvious to every one. Forming, as it does, an epitome of Christian doctrine, it is best to be expounded by the Scriptures from which it is drawn, and on which it rests. The compendious form in which it presents truth renders explanation peculiarly necessary; and in giving this, a copious reference to Holy Scripture is most desirable.<sup>1</sup> An interest may be thus imparted to what is often a mere dull exercise of memory, learnt and repeated without being understood; whereas were every step explained as the learner advances, and repeated questions put as to the meaning of each

<sup>1</sup> Tracts 206. and 527. on the lists of the Society for Promoting Christian Knowledge, containing “Scripture Proofs and Illustrations of the Church Catechism,” will be found of service, and are probably in the hands of most teachers.

sentence and clause, aided by the use of familiar illustrations and analogies, both mind and heart would be improved, and the distaste which often attaches to this admirable summary of doctrine would be overcome. The Broken Catechism, published by the Society for Promoting Christian Knowledge, is the manual generally in use; and it has, no doubt, proved useful, by suggesting to teachers the necessity of putting a great number of questions, and the manner of proposing them. But if any help of this sort is servilely adhered to, it will not answer its purpose, and the broken answers will be learnt quite as much as a matter of rote as the Catechism itself. It is therefore important to vary the questions continually, and to make the children answer as much as possible in their own words.<sup>1</sup>

<sup>1</sup> See Chapter on Catechetical Instruction, Part III.

## CHAPTER VI.

## SUNDAY SCHOOLS.

SUNDAY schools have been objected to on the plea that they take the religious education out of the hands of parents, and that they thus interfere with the duties which God and nature have imposed on them. And were the parents, for whose children these institutions are provided, generally competent and willing to be their instructors on the Sunday, we might hesitate in asking them to delegate the office to others. But, in fact, the question really is, whether the children are to be trained in such schools, or to be wholly neglected, and abandoned to abuse the day of rest in idleness, and in contracting habits of vice and profaneness. And, therefore, considered only as a preventive, such institutions are an inestimable blessing, and would preclude much mischief, even were they not to confer positive good.

But their positive benefits are very great. They afford the pastor a weekly opportunity of cultivating the most salutary intercourse with the younger members of his flock, not only with those whom he might find in school on the other days of the week, but also with those who are withdrawn from week-day instruction, “and are in circumstances and at an age most critical and open to all bad impressions and temptations.”<sup>1</sup> By means of the Sunday school, his admonitions still reach them, and his influence is retained over their minds ; while the knowledge previously acquired

<sup>1</sup> Bishop of Newfoundland.

in the day school, and which would otherwise soon be forgotten, is both kept up and increased. Instructions may thus be conveyed as to the particular duties and peculiar dangers of the time of life; hints and admonitions blended with scriptural lessons; and the importance of prayer, of the sacraments, and of the other ordinances of the Church, urged with that affectionate earnestness which seldom fails to engage the confidence of youth. And no one, who is able to recall the benefit which often results from such pastoral efforts previous to the solemn rite of confirmation, will be disposed to undervalue their importance to those who are just entering on the engagements and trials of life.

*Sunday School Teachers.* — The Sunday School also serves as a bond of union between the clergyman and another most valuable section of his flock, the teachers, male and female, who are piously associated with him in this interesting field of labour. The serious evils resulting from committing the religious instruction of children to monitors of their own age have been already dwelt on. But in addition to the general superintendence and stated instruction of the clergyman, with which his other duties, and even physical inability will at times interfere, the co-operation of some of the more earnest and charitable members of his flock in the conduct of the Sunday schools is most desirable. Some such will generally be found willing to assist him; and in selecting his coadjutors he will naturally apply to those, who are best qualified both by knowledge and religious feeling to command the respect and affection of children.

In discharging duties which are both arduous and important, the pious layman will find an appropriate



sphere in which he may serve God in suitable subordination to those who are over him in the Lord. Here the higher graces of the Christian character may all be amply exercised in labours which call for faith, long suffering, and devotedness in a remarkable degree; which, while they court no notoriety, may yet be productive of extensive good; and which involve training for domestic duties or even more extensive usefulness. Much will be learnt by a teacher in providing and simplifying instruction for even a class of very young children; and many a precious lesson be received, as well as imparted, in teaching the lambs of Christ's fold. The teacher should view his class as a spot for moral and religious culture peculiarly consigned to himself, and each little one as a plant to rear for heaven. He should keep an exact register of his class, noting individual attendance and proficiency, encouraging punctuality and diligence in each, inquiring after absentees, and making general reports during the week at the houses of the children. In this way access may be obtained to the parents, and still wider spheres of usefulness be opened up. To one whose heart is given to God, and who embraces opportunities of doing good, many paths will radiate from the class and from the Sunday school, in which, humbly and unobtrusively, but zealously and successfully, to serve Christ.

It is well observed by Bishop Feild, that the peculiar and characteristic charm of a Sunday school is the quiet and unsecularised communication of religious knowledge; in the first place, as a serious and solemn preparation for the Services of the Church; and combined with, or consequent upon this, a strengthening and extending of devotional habits during the remainder of the week. It follows that the

objects and subjects of instruction should be purely and exclusively religious. Nothing should be sanctioned which may interfere with that reverence for the Lord's day, with which it is of such vital importance to imbue the youthful mind. It would be better, in cases where parents are not proof against the inducements of teaching writing or any like secular acquirement, held out by a rival institution, to suffer the loss of a few scholars, than to desecrate the whole school. On the same principle, the practice of receiving on Sunday the children's pence for clothing and other clubs, and for the purchase of Bibles and Prayer Books, ought to be discouraged. Such collections used some years ago to be allowed at Dunchurch; but they have been discontinued, both on account of their secular character, and from the interruption they occasioned to the business of the school. It was also found, that some of the children were in the habit of buying sweetmeats on the Sunday; and though the distinction between the two uses of the money is sufficiently obvious, it was thought better to avoid the necessity of drawing it. The collections for all the objects connected with the school are now made by one of the visitors, who attends for this purpose every Monday morning.

## CHAP. VII.

## MANAGEMENT.

*Direction.*—THE government of a parish school can be placed in no hands so safely as in those of the parochial minister. Few are so well qualified to undertake the charge, and none can be so much interested in it. In deciding what branches shall be taught, and arranging the general system of education, in the choice of the schoolmaster, the formation of rules, and the regulating points which are continually requiring reference, it is obvious how valuable and even necessary his direction must be. And it is one of the most important benefits of the parochial system, that it locates throughout the country persons who by education and calling are generally qualified to discharge this trust. There will of course be instances, in which it would be expedient to associate others with the clergyman in the ostensible control; but even then, the legitimate province of the committee seems to be, rather to sanction and support his measures, than to take the control out of his hands. With this understanding, it is easy to see how much good may result from the countenance and co-operation of his more influential and intelligent parishioners.

*Supervision.*—The superintendence of the school is, however, a matter of more moment, than the hands in which the government is vested. For upon the manner in which this is conducted, the success of the

school will mainly depend. The most conscientious teacher will be apt to become remiss, if left too much to himself, and neither stimulated nor controlled by a higher power. Nor will the injury be less, if the supervision be carried on in a hasty, careless, or inconsiderate spirit. "Cold indifference will to a certain degree damp the teacher's ardour; officious interference will paralyse his best exertions." Whereas the control which is administered with tact and delicacy will supply just the requisite incentive. The consciousness that other heads and hearts are interested in the work in which he is occupied,—that his labours are neither solitary nor unnoticed,—will quicken the teacher's diligence, and encourage self-respect. And the suggestions which are occasionally made, when looked upon as the result of reading and observation, and proceeding from a fellow-labourer, will be treated with a consideration which they never could command, when viewed as mere authoritative dictates.

There is nothing, however, in which sound discretion and Christian tenderness are more required than in conducting this superintendence. The difficulty is to see where control is called for, and where it would act as a discouragement. "No superior man, capable of understanding and carrying out a really well-understood education, would consent to act as a mere machine, and to walk in trammels."<sup>1</sup> The error of fettering a teacher with too many and minute regulations, or, on the other hand, of hastily recommending new experiments in education, is admirably enforced in the Account of the Sessional Schools. The course, which has been there so successfully pursued, is thus

<sup>1</sup> Education of the People, p. 44.



described: "The Directors gave their teacher an opportunity of seeing the manner in which the general principles that met with their approbation had elsewhere been reduced into detail. But here, happily, they wisely stopped. They did not by any unnecessary regulations withhold from him ample scope for the exercise of his own discretion and experience, or impede the progress of further improvement. They did not pertinaciously insist that the method of instruction pursued in any other school should be rigidly adhered to in their own; nor did they, from blind reverence for any great name, or overweening attachment to their own pre-conceived opinions, view with jealous eye any deviations from a prescribed routine. On the contrary, they gave facility to every promising improvement proposed by the master, without any bigoted regard to the quarter from which his suggestion might have been derived. They readily sanctioned, and even of themselves proposed, a change of books for this purpose; and in every respect anticipated the fondest wishes of those who undertook to carry the improvements into effect. The consequence has been, that their seminary has attained a degree of success which, though it does by no means justify the extravagant encomiums that have been bestowed upon it, undoubtedly never could have been attained under a system less judicious, less liberal, and less enlightened."<sup>1</sup>

But besides the general supervision which may be looked for from the parochial clergy, their frequent presence in the school, whether for the purpose of personally examining the children, of administering

<sup>1</sup> Account of Edinburgh Sessional School, p. 91.

occasional encouragement or reproof, or of supporting the teacher in the due exercise of his authority, is of the highest importance. It should be felt equally by teacher and children, that the pastor's eye is upon them; and both parents and patrons should derive confidence from knowing, that the education of the young is regarded by him as an important province of pastoral care. (o)

To render this inspection really effective, it ought to be systematic. Stated times for visiting the school ought to be fixed upon, and, if possible, rigidly adhered to; otherwise, amongst a clergyman's various avocations, it will often happen that the school is lost sight of. Monday and Thursday are good days—the former, as affording an opportunity of prompt reference to the public instructions of the previous day, — and the latter, as not pressing too closely upon the hours required for Sunday preparation. But whatever the time fixed may be, the visit to the school should be viewed as a positive engagement; otherwise pleas for postponing and neglecting it will never be wanting.<sup>1</sup>

*Annual Examinations.* — The propriety of public examinations has been of late much questioned by writers of piety and judgment. It is alleged, that such exhibitions furnish no real criterion of the attainments of the children, who are crammed for the special occasion; that the regular business of the school is interrupted by the preparation made for them: above all, that the children are injured by the unnatural ex-

<sup>1</sup> The writer is reminded of an answer once made in his presence by the lamented Arnold, when requested occasionally to visit an endowed school at Rugby, of which he was a joint trustee: "Fix the day and hour, and I will make a point of attending: if you leave it to myself, I shall always have plenty of reasons for omitting it."

citement, and the emulation and personal vanity fostered by a periodical display of this sort. And it cannot be denied, that where the object is only to show off the children once a year, there is danger both of making them conceited, and of giving them a wrong impression of the aim and end of education.

The real purpose of an examination is to exercise a wholesome influence upon both the master and the children, by enforcing diligence and accuracy in acquirement, and keeping before their minds the prospect of having these publicly and rigidly tested. It is meant to stimulate indolence by the dread of future exposure, and to encourage industry and ability which might otherwise be altogether unnoticed and unrewarded; and it would be very desirable could these advantages be secured without the admixture of evil.

With this view, the examination should be conducted with as little parade as possible, and so as actually to test the knowledge of the children. It should be taken out of the hands of the master, and be entrusted to those who can have no object but to get at the truth; and the subjects of examination should be selected at the time, and not previously got up.

The connexion in which, in some dioceses, neighbouring parishes are placed by the revival of rural deaneries, seems to suggest a manner in which these examinations might be conducted, so as to be quite unobjectionable and productive of much good. Were the schools of all the parishes thus united to be placed under the inspection of the rural dean, that functionary might examine each school in succession, in the presence of the parochial minister, and such of the parishioners and neighbouring clergy as might be

disposed to attend. In this way, all the schools in each district would be subject to regular inspection, and their state of comparative efficiency be tested; and opportunity would be afforded for correcting what is faulty, and recommending improvements from time to time.<sup>1</sup>

Over and above the objects immediately in view, much benefit also might result to the general cause of religion from parishes thus combining. Such union would further the great end of our ecclesiastical partitions, the promoting among churchmen a feeling of communion and of joint interest in the welfare of the Church. It would afford opportunity of frequent communication amongst the clergy on a subject of deep common interest — that of national education, — enabling them, mutually, to receive and impart information. And it would draw attention to those parishes in which, from local or other circumstances, there is a deficiency in the provision for the education of the poor. And if after this annual inspection, a report, attested by the signatures of the clergy, were circulated, much additional interest might be created in the neighbourhood. The report might specify the books used in each school, the present proficiency of the children, compared with that of former years, the appearance of interest manifested by them, and any particular excellence or defect in the system pursued. The appearance of such a document would be looked for as a matter of general interest; and if it were full, fair, and candid, its effect, on the teachers especially,

<sup>1</sup> Since this was written, in compliance with a request emanating from the Diocesan Board of Education, the Bishop of Worcester has appointed the several rural deans of his Lordship's diocese annually to inspect and report to himself upon the schools within their respective districts.



would be most important. The zeal of each would be stimulated by the prospect of a comparison with others engaged in the same duties: he would know that his labours were not unnoticed or unrecorded; and the suffrage thus acquired would be far more valuable to his professional prospects, than any testimonial procured for special occasions, and which is generally given and regarded as a mere matter of course. Were those reports attended with no other advantage, they would form a valuable addition to our statistics, exhibiting an interesting view of the progress of education in our parochial schools.

*Prizes.* — These visits of the clergy would seem also suitable occasions for the distribution of prizes to the most deserving children, should a system of rewards enter into the arrangements of the school. Some persons strongly object to prizes, on the plea that they create jealousy and other bad passions among the children, and foster emulation, which it is contended ought to be studiously repressed in Christian education; — and further, that they substitute spurious and mercenary motives, in place of the higher and substantial advantages at which education aims. And were human reward and distinction *per se* destructive of Christian humility, or otherwise necessarily productive of bad consequences, it is clear that they ought not only to be banished from our schools, but altogether repudiated by Christian men.

But, in fact, such stimuli are quite as much in operation in the schools in which they are professedly excluded, though they may not be so ostensibly brought forward. Were it desirable, it would still be impossible to hide either from the more deserving child, or from his companions, that he is the object of pre-

ference. The reward will be bestowed in one way or other ; and it must remain a question, how it may be awarded so as best to contribute to the formation of an ingenuous, upright, and manly character.

That the danger of emulation is occasionally much exaggerated, and that the rivalries of the school-room necessarily generate no such malignant passions as is contended, many of us can tell from the recollections of childhood. The hope of gaining a place or a medal exercises far less influence on ingenuous youth, than that of securing the approbation of a teacher, or of gladdening the heart of a parent : instead of the successful competitor being the object of spite and envy, experience tells us that he is generally the most popular boy in the school ; and it is those who press one another hardest in the race who often contract the closest friendship. Besides which, the principle of emulation is distinctly appealed to in the divine economy. To eradicate it would be impossible ; and its abuse is no proof that, if properly directed, it may not serve important and salutary ends. So long as the true objects of learning are kept prominently in view, and perfect impartiality is displayed in assigning the reward, it seems much better to furnish youth with incentives similar to those which will be presented in later life ; and to correct, and discipline, at the time, the feelings which they serve to call forth.

The system of marks, so generally adopted in well-conducted schools, affords the best security that the prizes will be fairly awarded ; and in presenting them opportunity will be furnished for recommending knowledge as its own reward, and urging what the true objects of education are, — that we may be the better fitted to serve and enjoy God, and advance the interests of

society, and thus attain the end for which we had our being.

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## RULES AND REGULATIONS

ADOPTED IN

## GIRLS' NATIONAL SCHOOL.

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### *Management and Superintendence.*

The appointment of the mistress and the control of the school are in the hands of the clergyman.

Parents may not interfere in any way in the discipline of the school; but having complaints to make, may communicate them to the clergyman, or to one of the visitors.

The school is visited, each day, by a member of committee — whose office is, to notice and report on the absence or misconduct of any of the children, and to exercise a general supervision.

The school is annually inspected and examined by the rural dean, as appointed by the Lord Bishop of the diocese.

### *Maintenance.*

Subscriptions are due on the 1st of August; and are paid to the clergyman, who manages all the expenses of the school.

Each child pays two-pence a week, in advance, holy-days excepted, all the time that her name is on the school list; and any child, coming without the money on Monday morning, is sent back.

All books, slates, and other school materials are provided free of expense, with the exception of copy books which are supplied at a reduced price.

### *Admission and Attendance.*

Children are admitted on the first Monday of every month, at half-past nine o'clock in the morning; and must be brought by their parents. Also before any child is removed, previous notice must be given by the parents to the clergyman.

The children are expected to attend punctually every day, at nine o'clock in the morning, and at two in the afternoon, cleanly, and neat in their persons, on pain of being sent back for the day; and are forbidden to loiter or misbehave in their way to or from school.

All the children regularly attend divine service in the parish church; and, also, except in special cases, attend the Sunday school.

No child is allowed to be absent from school on any plea, sickness excepted; of which, notice must be sent to the mistress.

### *Holydays.*

Six weeks at harvest.

Two weeks at Christmas.

Two days at Whitsuntide.

Every Saturday.



*Regulations for Mistress.*

The mistress is to be present in the school-room at least five minutes before school-time.

She attends the Sunday school; accompanies the children to and from church; and watches over their behaviour during Divine service.

The school is opened by her every morning at nine o'clock, with a portion of Scripture, and prayers according to a form provided, — and closed in the afternoon with prayer and psalmody.

The mistress calls over the names of the children, on their assembling, every morning and afternoon; and keeps an exact account of attendance, conduct, and progress.

*Regulations for Children.*

The children are to behave respectfully to their instructor, and strictly and cheerfully obey her; and be lowly and reverent to all placed by God's providence above them.

They are to behave with reverence and attention in the house of God; and during prayers at school.

They are to remember that, while on earth, they are training to live with God for ever in heaven; and that the end of all their learning is, that they may be good and dutiful, so as to be happy here, and to go to heaven when they die.

*Clothing Club.*

The allowance of clothing is, a summer frock, winter frock, and a bonnet, once in two years; a cloak, cap, and tippet, once in three years: and the clothing is

exchanged at the end of the several seasons by members of committee.

All children, who are regular attendants at the day or Sunday school, and adhere to the rules, are admissible to the benefit of the club, on the payment of a penny a-week.

The dress is only to be worn on Sundays or days appointed; till it becomes the property of the children at the expiration of the two or three years.

### *Lending Library.*

The privilege of borrowing books from the school library is confined to children who are well conducted, and are recommended for this indulgence by the schoolmistress.

Such children are allowed to take a volume at a time home to read, on condition of returning it within fourteen days.

No volume is to be transferred from one child to another; nor be taken from the library until entered in the proper register.

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The school-rooms are carefully swept every day between twelve and two o'clock, and again at the close of the school.

Immediately on the dismissal of the children, both in summer and winter, the windows of the school-rooms are opened, and the air allowed freely to circulate.

*Books used in the Schools.**Holy Scriptures.*

The Bible.

New Testament.

Trimmer's Bible Lessons.

Ostervald's Abridgment of the Bible.

Trimmer's New Testament Lessons.

Our Lord's Miracles, Parables, Discourses, and Sermon on the Mount.

Outlines of Sacred History.

Le Bas's Types.

——— Testimony of the Prophets.

Faith and Duty of a Christian.

Nichol's Help to reading Scripture.

*Common Prayer.*

Prayer Book.

Ditto with Scripture References.

Ditto compared with the Bible.

Collects.

Nelson's Fasts and Festivals.

*Catechism.*

The Church Catechism.

Ditto with Scripture Proofs.

Broken Catechism.

*Reading.*

1st, 2d, 3d, 4th Books.

Miscellaneous Reading Book.

Jones's Book of Nature.

Child's First Book. Parts I. and II.

Central School Book. No. 3.

*History.*

English History, Outlines of.

*Geography.*Geography, Outlines of,  
———, Descriptive, by  
Ewing.*Grammar.*

Grammar, English.

Prefixes and Affixes.

*Arithmetic.*

Mental Arithmetic, by Macleod.

*Form of Devotion for opening and closing Schools.**Morning Prayer.*

Sentence.

General Confession.

Lord's Prayer.

Collect for Second Sunday in Advent.

Read Second Lesson for the Day.

Jubilate, or Benedictus.

Collect for the Day.

——— for Peace.

——— for Grace.

General Thanksgiving.

Prayer of St. Chrysostom.

2 Cor. xiii.

*Afternoon at Dismissal.*

Psalmody.

O God, whose nature and property, &amp;c.

Lord's Prayer.

Collect for Innocents' Day.

2d Collect at Evening Prayer.

3d Collect for aid against all perils.

Prayer for all conditions of men.

Thanksgiving.

Prayer of St. Chrysostom.

2 Cor. xiii.

# DIVISION OF TIME ADOPTED IN THE GIRLS' SCHOOL IN THE AFTERNOON.

[During the Forenoon the Children are engaged with Needle-work.]

FIRST CLASS.		SECOND CLASS, First Division.		SECOND CLASS, Second Division.		THIRD CLASS, First Division.		THIRD CLASS, Second Division.	
MONDAY.		MONDAY.		MONDAY.		MONDAY.		MONDAY.	
Scriptures: New Testament	- 2 to 2½ - 2½-2¾	Writing from cards	- 2 to 2½ - 2½-2¾	Spelling from cards	- 2 to 2½ - 2½-2¾	Read First Book	- 2 to 2½ - 2½-2¾	Reading	- 2 to 2½
Spelling	- 2½-2¾	Arithmetic	- 2½-3	Read the 2d Book, Part 2d	- 2½-2¾	Spelling from lesson	- 2½-2¾	Spelling from cards	- 2½-2¾
Faith and duty	- 2¾-3	Read New Testament	- 3-3½	Spelling from lessons	- 2½-2¾	Catechism	- 2¾-3½	Catechism	- 2½-2¾
History of England	- 3-3½	Spelling	- 3½-3¾	Tables	- 2¾-3	Spelling from cards	- 3½-3¾	Write strokes	- 2¾-3½
Tables	- 3½-3¾	Catechism with questions	- 3¾-4½	Read Testament lessons	- 3½-3¾	Read Child's First Book, Part 2d	- 3¾-4½	or letters	- 3½-3¾
Geography	- 3¾-4½	Jones's Book of Nature	- 4½-4¾	Catechism with questions	- 3¾-4½	Arithmetic	- 4½-4¾	Reading	- 3¾-4½
Arithmetic	- 4½-4¾	Tables	- 4½-4¾	Arithmetic	- 4½-4¾	Tables	- 4½-4¾	Spelling	- 4½-4¾
				PRAYERS.				Tables	- 4½-4¾
TUESDAY.		TUESDAY.		TUESDAY.		TUESDAY.		TUESDAY.	
Scriptures: Old Test.	- 2 to 2½ - 2½-2¾	Writing from cards	- 2 to 2½ - 2½-2¾	Spelling from cards	- 2 to 2½ - 2½-2¾	Spelling Book, Part 1st	- 2 to 2½ - 2½-2¾	Reading	- 2 to 2½
Dictation	- 2½-2¾	Spelling from cards	- 2½-2¾	Writing from cards	- 2½-2¾	Spelling from lesson	- 2½-2¾	Spelling	- 2½-2¾
Catechism with proofs	- 2¾-3½	Arithmetic	- 2½-3	Read 2d Book, Part 2d	- 2½-3	Hymns	- 2¾-3½	Hymns	- 2¾-3½
Outlines of Sacred History	- 3-3½	Read Bible Lessons	- 3-3½	Spelling	- 2¾-3	Tables	- 3½-3¾	Tables	- 3½-3¾
Questioning and Spelling	- 3½-3¾	Spelling	- 3½-3¾	Tables	- 3-3½	Tables	- 3½-3¾	Learn spelling	- 3¾-4½
Tables	- 3¾-4½	Faith and duty	- 3¾-4½	Read Ostervald's Abridgement	- 3½-3¾	Reading Miracles	- 3¾-4½	Reading	- 3¾-4½
Parts of Speech	- 4-4½	Read 2d Book, Part 2d	- 4½-4¾	Faith and duty	- 3¾-4½	Arithmetic	- 4½-4¾	Reading	- 4½-4¾
Arithmetic	- 4½-4¾	Tables	- 4½-4¾	Arithmetic	- 4½-4¾				
				PRAYERS.					



WEDNESDAY.

WEDNESDAY.

Scriptures: New Testament -	2 to 2 $\frac{1}{2}$	Writing from cards	2 to 2 $\frac{1}{2}$	Spelling from cards	2 to 2 $\frac{1}{2}$	Reading First Book	2 to 2 $\frac{1}{2}$	Reading	2 to 2 $\frac{1}{2}$
Spelling -	2 $\frac{1}{2}$ —2 $\frac{3}{4}$	Spelling from cards	2 $\frac{1}{2}$ —2 $\frac{3}{4}$	Writing from cards	2 $\frac{1}{2}$ —2 $\frac{3}{4}$	Spelling from lesson	2 $\frac{1}{2}$ —2 $\frac{3}{4}$	Spelling from cards	2 $\frac{1}{2}$ —2 $\frac{3}{4}$
Faith and duty -	2 $\frac{3}{4}$ —3	Arithmetic -	2 $\frac{3}{4}$ —3	Read 2d Book, Part 1st	2 $\frac{3}{4}$ —3	Catechism -	2 $\frac{3}{4}$ —3 $\frac{1}{4}$	Catechism	2 $\frac{3}{4}$ —3 $\frac{1}{4}$
History of England	3—3 $\frac{1}{2}$	Read New Testament	3—3 $\frac{1}{2}$	Tables	3—3 $\frac{1}{4}$	Spelling from cards	3 $\frac{1}{4}$ —3 $\frac{3}{4}$	Write strokes	3 $\frac{1}{4}$ —3 $\frac{3}{4}$
Tables -	3 $\frac{1}{2}$ —3 $\frac{3}{4}$	Spelling -	3 $\frac{1}{2}$ —3 $\frac{3}{4}$	Read New Testament lessons	3 $\frac{1}{2}$ —3 $\frac{3}{4}$	Read Child's First Book, Part 1st	3 $\frac{3}{4}$ —4 $\frac{1}{4}$	or letters -	3 $\frac{1}{2}$ —3 $\frac{3}{4}$
Geography -	3 $\frac{3}{4}$ —4 $\frac{1}{4}$	Catechism with questions	3 $\frac{3}{4}$ —4 $\frac{1}{4}$	Catechism with questions	3 $\frac{3}{4}$ —4 $\frac{1}{4}$	Arithmetic -	4 $\frac{1}{4}$ —4 $\frac{3}{4}$	Reading	3 $\frac{3}{4}$ —4 $\frac{1}{4}$
Arithmetic -	4 $\frac{1}{4}$ —4 $\frac{3}{4}$	Tables	4 $\frac{1}{2}$ —4 $\frac{3}{4}$	Arithmetic -	4 $\frac{1}{2}$ —4 $\frac{3}{4}$	Tables -	4 $\frac{3}{4}$ —5	Spelling	4 $\frac{1}{4}$ —4 $\frac{3}{4}$
								Tables	4 $\frac{3}{4}$ —5

PRAYERS.

THURSDAY.

THURSDAY.

THURSDAY.

THURSDAY.

THURSDAY.

Scriptures: Old Test. -	2 to 2 $\frac{1}{2}$	Writing from cards	2 to 2 $\frac{1}{2}$	Spelling from cards	2 to 2 $\frac{1}{2}$	Read First Book	2 to 2 $\frac{1}{2}$	Reading	2 to 2 $\frac{1}{2}$
Spelling -	2 $\frac{1}{2}$ —2 $\frac{3}{4}$	Spelling from cards	2 $\frac{1}{2}$ —2 $\frac{3}{4}$	Writing from cards	2 $\frac{1}{2}$ —2 $\frac{3}{4}$	Spelling from lesson	2 $\frac{1}{2}$ —2 $\frac{3}{4}$	Spelling	2 $\frac{1}{2}$ —2 $\frac{3}{4}$
Catechism with proofs	2 $\frac{3}{4}$ —3 $\frac{1}{4}$	Arithmetic -	2 $\frac{3}{4}$ —3	Read 2d Book, Part 1st	2 $\frac{3}{4}$ —3	Hymns -	2 $\frac{3}{4}$ —3 $\frac{1}{4}$	Hymns	2 $\frac{3}{4}$ —3 $\frac{1}{4}$
Outlines of Sacred History with Questioning and		Reading Bible Lessons -	3—3 $\frac{1}{2}$	Spelling	2 $\frac{3}{4}$ —3	Tables -	3 $\frac{1}{4}$ —3 $\frac{3}{4}$	Tables	3 $\frac{1}{4}$ —3 $\frac{3}{4}$
Spelling -	3 $\frac{1}{4}$ —3 $\frac{3}{4}$	Spelling -	3 $\frac{1}{4}$ —3 $\frac{3}{4}$	Tables	3—3 $\frac{1}{4}$	Read Sermon on the Mount	3 $\frac{3}{4}$ —4 $\frac{1}{4}$	Write strokes or letters -	3 $\frac{3}{4}$ —4 $\frac{1}{4}$
Tables -	3 $\frac{3}{4}$ —4	Faith and duty -	3 $\frac{3}{4}$ —4 $\frac{1}{4}$	Read Ostervald's Abridgement	3 $\frac{3}{4}$ —4 $\frac{1}{4}$	Arithmetic -	4 $\frac{1}{4}$ —4 $\frac{3}{4}$	Reading	4 $\frac{1}{4}$ —4 $\frac{3}{4}$
Parts of Speech	4—4 $\frac{1}{4}$	Read 2d Book, Part 1st	4 $\frac{1}{4}$ —4 $\frac{3}{4}$	Faith and duty	3 $\frac{3}{4}$ —4 $\frac{1}{4}$				
Arithmetic -	4 $\frac{1}{4}$ —4 $\frac{3}{4}$	Tables	4 $\frac{1}{2}$ —4 $\frac{3}{4}$	Arithmetic -	4 $\frac{1}{2}$ —4 $\frac{3}{4}$				

PRAYERS.

FRIDAY.

FRIDAY.

FRIDAY.

FRIDAY.

FRIDAY.

Scriptures: New Testament -	2 to 2 $\frac{1}{2}$	Writing from cards	2 to 2 $\frac{1}{2}$	Spelling from cards	2 to 2 $\frac{1}{2}$	Spelling Book, Part 1st	2 to 2 $\frac{1}{2}$	Reading	2 to 2 $\frac{1}{2}$
Spelling -	2 $\frac{1}{2}$ —2 $\frac{3}{4}$	Spelling from cards	2 $\frac{1}{2}$ —2 $\frac{3}{4}$	Writing from cards	2 $\frac{1}{2}$ —2 $\frac{3}{4}$	Spelling from lesson	2 $\frac{1}{2}$ —2 $\frac{3}{4}$	Spelling	2 $\frac{1}{2}$ —2 $\frac{3}{4}$
Faith and duty -	2 $\frac{3}{4}$ —3	Arithmetic -	2 $\frac{3}{4}$ —3	Read 2d Book, Part 1st	2 $\frac{3}{4}$ —3	Hymns -	2 $\frac{3}{4}$ —3 $\frac{1}{4}$	Hymns	2 $\frac{3}{4}$ —3 $\frac{1}{4}$
History of England	3—3 $\frac{1}{2}$	Read New Testament	3—3 $\frac{1}{2}$	Spelling from lesson	2 $\frac{3}{4}$ —3	Tables -	3 $\frac{1}{4}$ —3 $\frac{3}{4}$	Tables	3 $\frac{1}{4}$ —3 $\frac{3}{4}$
Tables -	3 $\frac{1}{2}$ —3 $\frac{3}{4}$	Spelling -	3 $\frac{1}{2}$ —3 $\frac{3}{4}$	Tables	3—3 $\frac{1}{4}$	Read New Test. lessons	3 $\frac{3}{4}$ —4 $\frac{1}{4}$	Write strokes or letters -	3 $\frac{3}{4}$ —4 $\frac{1}{4}$
Geography -	3 $\frac{3}{4}$ —4 $\frac{1}{4}$	Catechism with questions	3 $\frac{3}{4}$ —4 $\frac{1}{4}$	Read New Test. lessons	3 $\frac{3}{4}$ —4 $\frac{1}{4}$	Read Miracles	3 $\frac{3}{4}$ —4 $\frac{1}{4}$	Reading	3 $\frac{3}{4}$ —4 $\frac{1}{4}$
Arithmetic -	4 $\frac{1}{4}$ —4 $\frac{3}{4}$	Jones's Book of Nature	4 $\frac{1}{4}$ —4 $\frac{3}{4}$	Catechism with questions	4 $\frac{1}{4}$ —4 $\frac{3}{4}$	Arithmetic -	4 $\frac{1}{4}$ —4 $\frac{3}{4}$		
		Tables	4 $\frac{1}{2}$ —4 $\frac{3}{4}$	Arithmetic -	4 $\frac{1}{2}$ —4 $\frac{3}{4}$				

PRAYERS.

## Boys' School.

### TIME TABLE.

#### FIRST CLASS.

MONDAY.					
A. M.		TO	P. M.		TO
Prayers and Singing	-	9 $\frac{1}{4}$	Entering Sums	-	2 $\frac{1}{2}$
Catechism, with Scripture Proofs	}	10	Reading and Exposition of	}	3 $\frac{1}{4}$
			Old Testament		
Writing on Paper	-	10 $\frac{1}{2}$	Prefixes and Affixes	-	3 $\frac{1}{2}$
Outlines of Geography	-	11 $\frac{1}{2}$	Writing from Dictation	-	4
Arithmetic, New Rules	-	12	Prayers and Singing	-	4 $\frac{1}{4}$
TUESDAY.					
Prayers and Singing	-	9 $\frac{1}{4}$	Tables: Multiplication and Division	}	2 $\frac{1}{2}$
Le Bas' Testimony	-	9 $\frac{3}{4}$	Reading History of England		3
Writing	-	10 $\frac{1}{4}$	Arithmetic, Revisal of Old Rules	}	3 $\frac{1}{2}$
Reading New Testament and writing Observations from Memory	}	11	Linear Drawing		4
Mental Calculation	-	11 $\frac{1}{2}$	Prayers and Singing	-	4 $\frac{1}{4}$
Rudiments of Grammar or Natural History	}	12			
WEDNESDAY.					
Prayers and Singing	-	9 $\frac{1}{4}$	Tables: Weights and Measures	-	2 $\frac{1}{2}$
Catechism and Liturgy	-	10	Le Bas' Types	-	3
Writing	-	10 $\frac{1}{2}$	Entering Sums	-	3 $\frac{1}{2}$
Reading Old Testament and Observations	}	11 $\frac{1}{4}$	Reading Third Book	-	4
Arithmetic, New Rules	-	12	Prayers and Singing	-	4 $\frac{1}{4}$
THURSDAY.					
Prayers and Singing	-	9 $\frac{1}{4}$	Tables: Practice and Money	-	2 $\frac{1}{2}$
Outlines of Sacred History	-	10	Outlines of Geography	-	3 $\frac{1}{4}$
Writing	-	10 $\frac{1}{2}$	Rudiments of Grammar	-	3 $\frac{1}{2}$
Reading New Testament and Writing Observations from Memory	}	11 $\frac{1}{2}$	Reading Third Book	-	4
Mental Calculation	-	12	Prayers and Singing	-	4 $\frac{1}{4}$
FRIDAY.					
Prayers and Singing	-	9 $\frac{1}{4}$	Arithmetic Revisal	-	2 $\frac{1}{2}$
Catechism, Scripture Proofs	-	10	Reading from the <i>Old</i> and <i>New</i> Testaments alternately	}	3 $\frac{1}{4}$
Writing	-	10 $\frac{1}{2}$	Writing from Dictation		4
History of England	-	11	Prayers and Singing	-	4 $\frac{1}{4}$
Arithmetic, New Rules	-	11 $\frac{1}{2}$			
Collects, Liturgy, &c.	-	12			

## CHAPTER VIII.

## SCHOOL FEAST.

THE school feast is one of the occasions, too few and far between, in which a kind heart may enjoy happiness from witnessing it in others. No one, indeed, is fit to superintend the education of children, who cannot take an interest in their sports and merry-makings, and become young again in witnessing them. And the anniversary tea-drinking affords just such an opportunity for showing that sympathy with the young, which increases the influence of elders, and renders their instructions palatable. Sensible managers and teachers of schools will, therefore, avail themselves of it to relax with their infant charge; and will mix joyously with them in their innocent festivity, and even lend a hand to help and deck it out.

A cheering spectacle it truly is, to see childhood happy — refreshing and needful in a world, which has its cares for little children, as well as for grown-up men and women. It may smoothe wrinkles and impart sunshine, where early joys have been long extinct. And it were false philosophy, which would look disdainfully on any such scene of harmless and cheap enjoyment.

All its accompaniments do the heart good. The procession of the little ones themselves, in their Sunday's best, — banners decked with flowery blazonry, — and appropriate mottoes, feats of village penmanship, — the sward with tables deftly set out, and piled with

tempting stores,—heaps of cake asking to be eat up—piles of bread and butter which seem to defy consumption,—the presence of those kind school visitors, who, having tended the inner man on school days, are now bent on administering to keener appetites; and do so with an industry which it is delightful to behold—the marvellous execution of the urchins, making mountains of solids and oceans of liquids disappear in no time—the twelve or thirteen cups of tea imbibed by one throat, while mouth and hands are both full of bread and butter—what can be more enjoyable? The school-room brushed up for the occasion, with its tidy coat of fresh colour,—its walls so tastefully set out with stars and crowns, and other flowery devices, all so spruce and like a holiday—with such an innocent and happy countenance, as if it would have you believe, that it never witnessed anything but festivity, and a crabbed task or a cross face, a lecture or a ferule, were quite out of the question. Besides which, the interest displayed by the gentry of the parish and neighbourhood, by attendance at this village festival—the happy looks of the children's parents—the whole presided over by one who is equally concerned in the happiness of all ranks and all ages—and the sunny hope, that kind and Christian feelings will be fostered by such gatherings—all impart to this simple celebration a charm and value of no slight degree.

In an interesting account of the Norwood Schools, lately published, the chaplain describes the benefits resulting from promoting annually such an entertainment for the young persons, educated there, but since gone out to service. The same plan might be beneficially adopted by school managers generally, with a view of retaining connexion with former scholars,



and ascertaining what proof they afford of having profited by the lessons of childhood. As in the case alluded to, application might be made to the employers of the young people, respectfully requesting that they may be allowed to attend, and may be furnished with a certificate of character. By this means, seasonable counsel and admonition might be addressed to them by those, whom they respect for former kindness, and feel to be still interested in their welfare; good conduct might be still further stimulated, or bad habits happily discouraged. And if the occasion, chosen for thus assembling them, were the annual Feast, or Wake, kept up in many parishes, not only would the young people be more likely to attend, but what is often a season of licence and sinful dissipation, might be rendered productive of much good.

## CHAPTER IX.

## INFANT SCHOOLS.

SOME of the popular objections to Infant Schools originate, no doubt, in prejudice or misapprehension. But not a few are referable to the puerilities and charlatanism sometimes mixed up with the system, and to the over-statements of indiscreet advocates. Nor can it be denied, that were a precocious forcing of the infant mind—a love of variety and novelty, generating distaste for sober study—and the excitement and parade occasionally witnessed, inseparable from the system,—nothing could be more pernicious. But there is no reason why infant education should be confounded with so much that is objectionable; nor why very young children should not congregate under kind and able management, without having their tender minds hurt by over-culture, or, still worse, by their being exhibited as infant prodigies.

All must admit the importance of purifying the stream at its source, and of pre-occupying the mind with right and religious principles from its earliest growth. And, in the case of the infant poor, it is especially needful to make the most of the short period allowed for education, and to secure for them that gentle and judicious care, which they so seldom enjoy either at home, or at the elementary schools to which they are usually sent. Where, indeed, mothers have time and ability to undertake the training of their own little ones,—or where the dame-schools are con-

ducted by motherly and pious persons, who are fond of children, and otherwise competent for their task, — an infant school may be well dispensed with. Otherwise, if only with a view to the safety and comfort of the little ones, to keep them out of harm's way, and needless contact with evil, such an institution deserves encouragement. "The use of infant schools," it has been well observed, "is to keep children good, safe, and happy, where their homes are unsafe and injurious." They are also useful as preparatory to more advanced instruction. When the children are six or seven years old, — at which age they should always be removed from the infant school, — they will have learnt to read, and have had their minds in some measure exercised, and their moral dispositions trained; and their new instructor, instead of having to commence by correcting bad habits, and imparting the very rudiments of learning, may look for a kindly soil and one prepared for culture. Habits of decorum, order, and cleanliness will have been formed, and the heart imbued with the love of truth and a spirit of gentleness and obedience. The vices of lying, thieving, and using bad language, will have been scrupulously discouraged; and something, perhaps, of the fear and love of God been generated in the heart. Nor will any one deny, that these happy fruits cannot be too early realised; and that it is a pleasing spectacle to witness an assemblage of Christ's lambs, looking good and happy, and occupied in their infant tasks and recreations, — to feel that they are out of harm's way, and in the way of good.

There is something, however, quite incongruous in employing men as the conductors of infant schools.

The office will be best discharged by a female, of cheerful and affectionate disposition, and of gentle temper. "We find that women, much more often than men, possess the gentleness, playfulness, the persevering attention to little details, which are so needful. They seem often intuitively gifted with the art of interesting and catching the attention of children; and without any effort they can simplify their expressions, and descend to the level of the capacities of their little hearers."<sup>1</sup> Besides, a kind and playful manner is certain to gain on children; and half the work is done, when their affections are secured. The same qualities, therefore, which are the source of maternal influence, are required in a manager of infants; and will enable her both to simplify her lessons, and to endear them to her little charge.

It should be noticed, that several small schools are to be preferred to one large one; that not more than sixty infants should be consigned to the care of a single mistress; and that, even then, she ought to have the assistance of one of the older girls from the more advanced school, who will be themselves benefited by such an arrangement, and ought to take the office in turn.

Some valuable hints, on the establishment of schools for early education, have been published under the direction of the Committee of the Home and Colonial School Society, and may be procured on application to the honorary secretary, John J. Reynolds, Esq., to whose unwearied efforts the cause of education is deeply indebted. By writing to the same gentleman, at the institution, Gray's Inn Road, London, the

<sup>1</sup> Education of the People, p. 109.



necessary lessons and school furniture may be obtained from the Society's dépôt. Many of the publications, especially the prints, are extremely good; but a less extensive apparatus than is generally recommended will, probably, be found sufficient, and may be purchased for about six pounds.



## PART III.

### The Parish.

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“ And now again we exhort you, in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity, and to how weighty an office and charge, ye are called: that is to say, to be messengers, watchmen, and stewards of the Lord; to preach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever.” — *Ordination Service.*

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## BOOK I.

### P A S T O R A L.

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#### CHAPTER I.

##### THE PAROCHIAL SYSTEM.

NOTHING can be more admirable than the Parochial System. Its tendency to subdivide labour, concentrate responsibility, and create home interests and attachments in men's minds, must be obvious to all. By its local divisions, duties are both defined and rendered practicable, and kind and neighbourly feelings are fostered ; while the common place of worship, the common school, the common walks of charity, the common burying-ground — all are fraught with powerful and salutary influences.

Above all, by means of a resident clergy, it makes the most effectual provision for social welfare and improvement. In a district of manageable extent and population, so that the pastor may know and be known by every member of his flock, and be a common friend and counsellor, it places one, whose business is to promote the temporal and spiritual welfare of all around him. The instruction of the young — the ministering to the sick, aged, and afflicted — the especial care of the poor — the promotion of charity and good-will among all his flock, — these are the duties entrusted to him, which are to constitute at once his business and his happiness. And in the manner, in which these duties

are performed, society is extensively and deeply interested.

The intention is, that every parish should possess a resident pastor; and that he should be qualified by education and habits to discharge his commission effectively and acceptably, whether called to minister to them of high degree, or to condescend to men of low estate. An adequate provision is supposed to relieve him from pursuits and anxieties, which might distract his mind from his sacred calling. The respect attached to his office secures him an influential position in society. Above all, the solemn vows which he has voluntarily assumed; the sacredness of his character in the eyes of men; the guilt and obloquy which neglect of his duties or moral dereliction entails;—all these are guarantees for a faithful and diligent discharge of functions, the highest and the most momentous, which can be entrusted to a child of man.

The numerous avenues of usefulness, which lie open to one so circumstanced, will suggest themselves to every mind; and experience supplies many a field of labour, whose moral aspect abundantly attests the blessings of pastoral care. To how many a neglected spot in our own land of late years, has the presence of a faithful and zealous pastor brought sunshine and fertility, so that the wilderness has indeed become a fruitful field. The whole moral and physical condition of a neighbourhood has been changed, by God's blessing on the unobtrusive but persevering labours of a single man. Habits of idleness, lawlessness, and intemperance, have been succeeded by industry, sobriety, and order. The profaneness and dissipation, which once desecrated the day of rest, have disap-

peared, or been driven into corners ; men have learnt to call the Sabbath a delight, the holy of the Lord, honourable ; the House of God has been filled with devout and attentive worshippers ; scenes of primitive piety have been renewed in spots where they had long been strangers ; schools have sprung up for the young ; institutions have been set on foot for the relief of the sick and aged ; schemes for ameliorating the condition of the humbler classes, and elevating them in the social scale, and at the same time bringing the rich and poor into kindly and brotherly intercourse, have evinced the hand of the moral cultivator, and the working of an active and benevolent mind.

Yea, and richer and holier fruits ! The wanderer reclaimed to virtue, the inquirer directed into the way of peace, the young armed for the duties and trials of life, and the aged prepared for its approaching close. Many a sick bed, many a dying pillow, many a scene of domestic affliction and bereavement, many a lowly grave, where the sorrows of parting have been assuaged, and the fears of death taken away, attest the presence of the man of God ; and show how beautiful are the feet of them that publish peace.

It is, indeed, to be deplored, that in many instances the territorial extent of our parishes, and the redundancy of population, prevent the right development of the parochial system. But these are hindrances which are clearly separable from the system ; and which, by God's good providence, we may hope to see in no long time removed.

Meanwhile, it must be the desire of all who love our Church to see her energies more fully developed, and her blessings more widely diffused. They would

have her to be, in very truth, the nursing-mother of her people ; tending her charge with an exact and parental sedulity ; availing herself of every appliance of usefulness, and every avenue to men's hearts ; and furnishing the best answer to those who mistrust and oppose her, by the abundance of her labours, and the amount of the practical benefits she imparts.

Never had she a brighter path of usefulness unfolded ; never did motives to exertion so throng upon her. Every element of either good or evil in the spirit of our age is an appeal to her. She cannot be an unobservant or uninterested witness of the universal spirit of inquiry — the demand for practical improvement — the determination to test institutions by their real utility, which characterize our age and country. She must feel that the world is instinct with convictions and cravings, which she alone can satisfy.

We may hope, in humble dependence on the Divine blessing, that she is in some measure prepared to meet this call. Whatever may be the mistakes which seem almost inseparable from a period of religious revival, there is surely very much in the present aspect of the Church to excite thankfulness, and inspire hope. A spirit has revived within her pale, of which it is not presumptuous to believe, that God is himself the author. In the diffusion of scriptural knowledge ; the increase of interest on religious subjects ; the spirit of inquiry which addresses itself to the distinctive constitution and doctrines of our Church, — and which so generally results in an increased attachment to them both ; above all, in the practical piety and benevolence of many of her children, we have refreshing reminiscences of days gone by, hopeful presages of days to come.



Even in what appears to many unmixed evil, Faith may espy a dawn of promise for the Church. The very excesses, into which those are hurried who neglect or scorn her rule, and which speak the confusion and unrest of men's minds, will eventually work for good. They are gropings and yearnings after truth and a centre of union ; and are unsuccessful, because they are misdirected. The Church was appointed by her Divine Head to supply, what must be ever sought elsewhere in vain—guidance, security, repose, brotherhood. Let it be her most blessed office to do so. And when men are wearied with strife, and sick of the interested and tortuous aims of party, they will perchance listen to her gentle admonition, and welcome the ties with which she would knit their hearts together.

But it is by proving her practical utility, that we are to attain these happy results. The Church must be loved for her work's sake, before she can be valued and revered as she deserves. Her way to secure—in too many cases must it not be rather said to regain—her hold on the affections of her people, is by clearly showing, that she is in possession of the definite and substantive good they are in search of,—and that she can, and will dispense it.

It is in this she claims the co-operation of her clergy. And it is a work, in which the humblest of her village priests may render her the best and truest service. Every one of them may furnish pleas in her behalf, which none can gainsay ; which reach the understanding through the heart. His people may learn from his zealous and pious ministrations, how full the Church is of care for them ; how adapted her teaching and her offices are to their necessities ; how, from their cradles to their graves, there is nothing which

sinful and world-worn men require, which she does not afford.

He will best maintain her cause, by what shows that his own attachment is genuine and unwavering. Let him walk, himself, in all her ordinances with diligence, singleness, and humbleness of mind. Let no craving for notoriety, no impatience for immediate results, tempt him to deviate from a rule, approved by the wisdom of ages, and which he has himself vowed to honour. His mission, as a dutiful servant of the Church, is not to dazzle and attract, and produce an unreal and transient excitement; but to teach men how to live godly, soberly, and righteously in this present world, and to adorn in all things the doctrine of God our Saviour.<sup>1</sup> And he will best effect this, by services in strict accordance with her dictates; and when his care is not so much to attach his people to himself, as to the altar at which he serves.

The strength of the Church lies in the efficiency of her parochial clergy. To secure this, she has assigned to each his peculiar field, in the cultivation of which he is to find exercise for his talents, and to show his individual faithfulness. Whatever tempts him to desert this for more attractive, or even what may appear more important objects, tends to impair his real usefulness. His own parish is the sphere in which he is to serve Christ, so as to be acceptable to God, and approved of men. It may appear an humble and a narrow field; but it is that, in which Divine Providence has placed him; and in which, however large his energy and abilities, they may find ample scope.

Here, if his heart be truly engaged for God, his days will glide by, in services which yield a present

<sup>1</sup> Titus, ii. 10. 12.

sweetness ; and which, even when they fail in their desired effect on others, will be productive of blessing to himself. Nor need he fear that his labours will be either without interest, or without fruit. Each year, as it revolves, will disclose new paths of usefulness, and extend his sphere of personal influence. Many an instance of pastoral success will cheer his onward journey, and betoken that his works are done in God. In time, every dwelling will be connected with some incident of his ministerial life, and thus invested with an interest all its own. And when he goes down into the grave, he may hope, that others will enter into his labours, and that the seed he has dispersed will bring forth fruit, when he himself is forgotten.

## CHAPTER II.

## PASTORAL CARE.

THE duties of the pastoral office are as extensive as they are important. They concern every member of the community, and affect every relationship of life. And upon the manner in which they are discharged, the moral health and happiness of society mainly depend. None can do so much to advance improvements of every sort as the clergy : none, by their inefficiency and misconduct, inflict such wide and lasting mischief. They must be either the blessing, or the bane, of their age and country.

To them the State looks, to be conservators of public morals, and guardians of public peace ; to help forward every plan for social amelioration, and to exercise a powerful check upon whatever would obstruct it. She secures to them certain privileges and immunities ; and she claims in return, that the cause of religion and order should be aided by their diligence in their sacred calling, and by the influence of their pastoral suasions and personal virtues.

The amount of trust and consequent responsibility, imposed by the civil power upon the clergy, it behoves them well to ponder. They claim from the State the greatest possible amount of confidence ; to be accredited as her public teachers ; to be intrusted with the education of her youth ; to be the authorised teachers of her whole people ; to have her universities and schools placed under their control ; to have her



pulpits open to them alone; to be the chaplains of her armies and her fleets, her prisons and penitentiaries: in a word, to wield the whole moral and religious agency which the State provides for her people,—and which they contend to be the only source of social and national virtue.

In addition to this claim of ecclesiastical ascendancy, they look to be secured by the State in the possession of all the temporal advantages which attach to them, as functionaries of the Established Church. They hold it to be the duty of the State, to maintain them in the undisturbed and unalienable enjoyment of lands, houses, and revenues,—in short, of whatever property is in trust for the support of the National Religion. And the State, in her turn, has demands to make. She asks for a commensurate amount of service from these, her honoured and trusted servants. She expects them to be faithful and diligent in the charge reposed on them. She requires, that the religion with which her own interests are identified, should not suffer in their hands. And these are claims which no honest or reasonable man will, for a moment, dispute.<sup>1</sup>

The obligations, imposed by the Church herself upon her clergy, are still more solemn. In investing them with her orders, she has placed herself, and all her highest and most precious interests, in their hands. She confers on them the credentials, delegated to her by her Divine Head for ends inconceivably important. She empowers them to preach the Gospel, to ad-

<sup>1</sup> If our own rights are to be respected, the correlative services must be strictly rendered; and if our institutions are to stand, it must be through our making it unquestionable that too much good is done by them to be lightly hazarded.—*Archdeacon Bather's Charge*, 1835. p. 34.

minister the holy sacraments, to be the guides of consciences, and the guardians of souls. She separates them from other men, to be the propagators of her doctrines, the dispensers of her ordinances, the representatives of her system. She accredits them as her agents, to show the world what she is ; what her sacred character and functions are ; what she wishes all to be. And though, in justice, men ought to distinguish between the individual minister, and the sacred order to which he belongs, and between the order, and Christ's spouse, the Church, yet experience proves that they will judge of her by her emissaries ; that she is compromised by whatever is faulty in them ; and that, in proportion as they are faithful and efficient, she herself is esteemed and loved.

The matter is, indeed, one of intense and pervading interest. For who is there, who is not deeply interested for himself or for others, in the piety and efficiency of God's ministers? What parent can be indifferent to the character of him, to whom the religious instruction of his children is committed? How important to the poor, that their spiritual pastor should be a man of an apostolic spirit, able to sympathise with them in their wants and distresses, and of large and practical benevolence! Of what moment to every one, who is alive to his wants and liabilities, and has any value for religion, that he who is set over him in the Lord should be one qualified for his office — one to whom he may repair with confidence in seasons of perplexity or distress, and when in need of counsel or comfort! Yea, of all men, how important to those, who have little sense of religion, that its representatives should be such as to win them by their pious conversation, rather than to afford a plea for neglecting and despising it.

It is not, however, enough that the clergy should feel how much, under God, depends upon them : they require to understand in what their real influence consists. It is possible for them, to run into very opposite mistakes on this head ; either to take so low a view of their office, as to degrade it in the eyes of men, and thus impair its usefulness ; or, on the other hand, by indulging extravagant pretensions, and putting these forward in an offensive manner, to create disgust and estrangement. As a commission received from God, and subserving the best interests of his creatures, it is indeed impossible to over-rate the dignity of the ministerial office. “ The power of the ministry of God,” saith Hooker, “ translateth out of darkness into glory, it raiseth men from the earth, and bringeth God down himself from heaven ; by blessing visible elements, it maketh them invisible grace ; it giveth daily the Holy Ghost ; it hath to dispose of that flesh which was given for the life of the world, and that blood which was poured out to redeem souls.” . . . “ Whether we preach, pray, baptize, communicate, condemn, give absolution, or whatsoever, as disposers of God’s mysteries, our words, judgments, acts and deeds, are not ours but the Holy Ghost’s. Enough, if unfeignedly and in our heart we did believe it ; enough, to banish whatsoever may justly be thought corrupt, either in bestowing or in using, or in esteeming the same otherwise than is meet. For, profanely to bestow, or loosely to use, or vilely to esteem of the Holy Ghost, we all in show and profession abhor.” <sup>1</sup>

But the more sacred a man believes his office to be,

<sup>1</sup> Book v. chap. lxxvii. § 2. 8.

the more unworthy should he feel himself of so high a trust; the more deep should be his humility in dispensing it; and the more carefully should he eschew anything approaching to undue assumption. The admonition of the great apostle should be continually borne in mind — “Not as lords over God’s heritage, but as examples to the flock.”<sup>1</sup> He is “not to mind high things, but to condescend to men of low estate<sup>2</sup> ;” “to be the servant of all<sup>3</sup> ;” to esteem himself “less than the least of all saints.”<sup>4</sup> Anything dictatorial, or which may be construed into priestly arrogance, especially in a young and inexperienced man, will be sure to give general offence; and by creating prejudice against the individual, impair his ministerial usefulness.

Never was such assumption to be more deprecated than in the present day. And this, both because it is suspected to be the wish of some of the clergy thus to entrench themselves in fancied prerogatives; and because it is happily unnecessary to arrogate a respect and consideration, so largely and spontaneously rendered by all classes, to real pastoral worth. The change, which the last quarter of a century has witnessed in this respect, calls, indeed, for our devout acknowledgments. We have to bless God for the disappearance of prejudices and obstructions, with which the zealous pastors of our Church had to contend a few years ago. Whatever may have been the opposition and obloquy which those encountered, to whom, under God, we owe the revival of religion within our pale, pastoral fidelity and zeal are now expected in a clergyman, and operate to his advan-

<sup>1</sup> 1 Peter, v. 3.

<sup>3</sup> Mark, x. 44.

<sup>2</sup> Romans, xii. 16.

<sup>4</sup> Ephesians, iii. 4.



tage. Few will now be found to censure a clergyman for diligence in his Master's service : and where the standard exhibited is scriptural, — faithfulness, however uncompromising, will not only be tolerated, but respected. To how many instances can we point, where the pastor's devotedness has its rich reward in the affections of a people ; where many offer themselves, as his fellow-helpers in the Lord, to encourage and assist him ; where his real danger lies, not in opposition and obloquy, but in the eulogies and caresses of his flock.

But how has this change been effected ? Not, surely, by stiffness and assumption on the part of the clergy ; not by their drawing a stricter line of demarcation between themselves and their people, and magnifying their official importance ; — by nothing repulsive in manner, and esoteric in doctrine ; — but by cordial and brotherly approximation to the people ; by identifying themselves, as much as possible, with the humblest of their flock ; by endeavouring to assimilate their own habits, and thoughts, and modes of speech to theirs ; by whatever could knit them together in bonds of sympathy and union : — above all, by those earnest, heartfelt, unfettered proclamations of the Gospel, which commended them to every man's conscience in the sight of God, — which touched chords and awoke echoes in the soul, — and which convinced the people, that their pastor felt for, and with them, and was, indeed, their friend and servant for Jesus' sake. It was not by a system of repulsion and exclusion, — but of attraction and comprehension, — that they rekindled the flame of piety in the hearts of our people ; and recovered their confidence and affection for their authorized instructors ; and once more filled our churches with devout and intelligent worshippers.

And unless we would undo their work,—extinguishing the flame they had revived, and estranging the hearts they had reclaimed,—we must cultivate the same pastoral habits, and cherish the sympathies and affections of our flocks, as they did.

Nothing is more adverse to a clergyman's usefulness, than an impression that he is difficult of access. Whatever discourages the humblest of his flock from resorting to him in their difficulties and troubles, and opening their minds and hearts to him, must prejudice his ministry. Yet this is a hindrance to pastoral acceptance, to which a clergyman of our Church is often liable. His social position and habits, his fancied gentility,—not unfrequently his aristocratic birth and connexions,—interpose an imaginary barrier between him and a large proportion of his flock. Hence arise feelings of restraint in domiciliary visits, and often a bashful reluctance on the part of humbler parishioners to communicate freely with one, whom they have been accustomed to view as a superior. With others of a different character, the sense of social inferiority even causes soreness and dislike; since they attribute to the clergy a pride, which might be more justly charged upon themselves. And in either case, the sense of distance acts prejudicially to the clergyman, and in favour of sectarian teachers, with whom such persons feel themselves more on an equality, and therefore more at ease.

It is, probably, with the middle classes, that the Church has suffered most, from want of freedom in pastoral relations. And it is here that, in one sense, the loss is chiefly to be deplored. Most zealous clergymen will acknowledge with thankfulness, that the more attached and zealous members of their flocks are to

be found in the order intermediate betwixt the two extremes. Hence their auxiliaries in every good work are mainly derived: here their ministerial labours are generally most prized and improved: to this large and influential class of our countrymen, the Church might look for her best support, and for the richest harvests from her labours. Yet from none have social usages more separated the great body of the clergy; none have been more debarred from friendly intercourse with their pastors, and from the endearing ties thus engendered. And, therefore, from no quarter have there been such numerous and fatal secessions from our communion. (P)

The difficulty, however, can be met only by a proportionably greater display of pastoral humility and devotedness. The remedy must be sought, not in a change of the constitution of the ministry, but in a nearer approach to the spirit of apostles. To place the ministry in the hands of a lower order of men,—while it impaired its influence with the higher classes,—would not necessarily conciliate those beneath them. On the contrary, the intermixture, as at present, in the ministry, of men of hereditary station and importance, not only renders the class, with which they are connected, more accessible to pastoral influence, but seems more in accordance with the constitution of our Church, and with the prepossessions of our countrymen. Indeed, such men, when religiously impressed, are often of all the most humble-minded and self-forgetful—the most ready to merge social distinctions in the service of their Divine Master—the most accessible to their poorer brethren.

The true secret of a pastor's influence is found in sympathy with his people. It is this which will se-



cure him their confidence, and open his way to their hearts. And it can only be acquired by that personal sense of religion, which affords an index to the feelings of others. The consciousness of wants in common with the humblest of his flock, and of the provision to meet them, open to all alike, removes adscititious barriers. It establishes a common centre of union, and a common bond of equality: it makes both to feel that One is their master, and that all they are brethren. It merges all distinctions in the thought, that they are fellow-sinners and fellow-sufferers, equally beholden to the same grace, thrown together for a while in the journey of life, and to be for ever associated at its close.

Such sympathy must be improved and deepened by frequent and confidential intercourse. To be qualified for his work, either in the pulpit or by the sick-bed and in the house of mourning, a pastor must be much among his people. He must acquaint himself with their characters and habits; and, if he can without intrusiveness, with their circumstances and state of mind: — and if they value his services, this is a knowledge which they will themselves facilitate. Sacred as such confidence must ever be, with him in whom it is reposed, it is essential to the due discharge of pastoral duty. Without it ministerial efforts must be aimless, and consequently ineffective. It is to a clergyman, what an acquaintance with practical anatomy is to a professor of the healing art. It is to qualify him for the work of an evangelist, that he may mould his addresses, and give them point. It is to give him the tongue of the learned, that he may speak a word in season to him who is weary.

In a preacher, such a knowledge of his people, as



will enable him to adapt his discourses to their special circumstances and state, is of inestimable value. Nothing will so facilitate his preparation for the pulpit, or render his discourses so effective. It will impart to them a transparency, which will render them intelligible and interesting to the humblest of his hearers. It will suggest the most suitable subjects, and clothe them in the most appropriate expression.

Neither is its importance in pastoral visitation less apparent. In dealing with the troubled conscience, or ministering to the bereaved or otherwise afflicted, or by the bed of languishing, sympathy is indeed a pastor's highest qualification. It will conciliate, where a dry and perfunctory performance of duty would repel. It will unseal lips, and unlock breasts, which would otherwise have remained closed. And it will invest the pastor's own words with an unction and persuasiveness, which nothing else can impart. To administer to a mind diseased, to soothe a troubled conscience, to melt the soul of the obdurate, to secure the confidence of the timid and reserved, the spiritual guide requires a knowledge of men, and a tenderness and delicacy, which sympathy alone will supply. The peculiar blessing, attendant on the visits of some of the clergy to the house of mourning and the sick room, is generally to be explained, by their facility of entering into the feelings of those they minister to. A channel of communication is thus readily established: the manner wins by its appearance of good-will and consideration: the addresses go to the heart, because they flow from it.

In no ministerial act is the value of sympathy so sensibly felt, as in social prayer. He who would perform this sacred and blessed office aright, must not

look to books, but to his own heart, to supply him with both the matter and expression. He must possess himself of the mind, and realise the emotions of those, in whose behalf he is to approach the Throne of Grace. He must feel a brotherly interest in them: there must be communion between their spirits. And when he kneels down, it must be to breathe from his own heart, what those, for whom he prays, may be conceived to feel and long for. Their spiritual condition must therefore be known to him, and must have awoke sympathies in his own soul; or his prayers cannot be sincere, and cannot be appropriate. But when thus offered, warm from the heart, and bearing upwards wants and aspirations, which may have been struggling for utterance, but could not clothe themselves in suitable expression,—such prayers are beyond all price. They are services which none but a man of God can render; which authenticate his commission as a messenger of peace; which stamp all his other offices with an impress of sincerity and power; and which can hardly fail to recommend and to endear them.

Many indeed are the avenues, afforded to a faithful pastor, to the confidence and affection of his flock. None possess such opportunities as he, of evincing brotherly interest, and consequently of creating it. Every day he is called to perform offices, calculated to touch the heart, and under circumstances when it is most accessible. To whom, when the mind is either exhilarated or depressed—when in the receipt of God's mercies, or when called to resign them—do his fellow-men so naturally turn? “His pervading influence is to hallow every joy and sorrow of their lives; he is to bless every wedded pair, to receive every infant into

the communion of the Church, to superintend the religious education of every child within his bounds, to attend and minister at every sick bed, and finally, to commit to rest in the church's shade the mortal remains of every member of her holy brotherhood."<sup>1</sup>

It may not be, if he welcomes such calls and subordinates them all to the service of his heavenly Master, that his labours shall be barren or unfruitful. Many indeed may be his failures;—the saddest those, wherein opportunities have been lost by his own neglect, or marred by his own imperfections;—and many his disappointments,—needful perhaps to discipline his own mind, and test his devotedness. He will find, that impressions are not always lasting, nor protestations to be depended on; that resolutions, formed in sickness or affliction, are sometimes forgotten with the wounds that caused them; that his fellow-creatures are not more true to their engagements to their spiritual guide, than he, alas! must own himself to have been at times to God. Prospects, over which his heart had glowed in thankfulness and hope, will be suddenly obscured,—opening buds of promise nipped. He will see some, who had escaped the pollutions of the world, again entangled and overcome; others, renouncing duties which they had voluntarily assumed. It will be happy if none, once the most forward in avowals of attachment and offers of assistance, shall become, not merely indifferent, but adverse.

But if his disappointments come from quarters whence he least expected them, so too will his encouragements. If his own schemes are often baffled, and doors of usefulness are closed, at which he was

<sup>1</sup> Wilberforce's Parochial System, p. 7.



prepared to enter, help also will come whence least anticipated ; — “unseen paths will open in the distant hills ;” some, whom he would have pronounced the most inaccessible to pastoral influence, in the course of providential events, will not only admit, but even seek it. His will be, at times, the rapture, so touchingly described by his Divine Master, — when welcoming one, formerly the object of painful solicitude, at whose hands he may even have encountered opposition and unkindness, — but who is at last embraced as a brother in Jesus Christ.

A clergyman may learn from this, to guard alike against partiality, and against prejudice. Favouritism and prepossession are equally unsuitable in one, who ought to be the common pastor of the flock.<sup>1</sup> If he is to place undue confidence in no one, neither is he to prejudge. Experience may warn him, to regard those at present well affected, as still liable to change ; but it also premonishes him, that the most hostile may one day become his friends.

Neither must he forget that, whatever be a man's position in society, he has an equal claim to pastoral attention. He must not, indeed, neglect his humbler brethren for those of more worldly consideration ; but neither must he overlook the latter, under the impres-

<sup>1</sup> “ We must not content ourselves with selecting some certain persons from among our own parishioners — whether for their readiness to receive us, or for their agreement with us in religious sentiments, or for any other cause — so as to bestow our attention upon them, to the comparative neglect of others. We are charged with the least hopeful and the least respectful, with the ignorant and the obstinate, and the scornful, and with those that are farthest off from the kingdom of God at present, as well as with those that have already entered. But many whom it is our duty to win to Christ, will be assuredly much grieved and offended by anything in our habits or behaviour which has an appearance of exclusiveness.” — *Archdeacon Bather's Charge, delivered 1837.*



sion that he is exclusively the pastor of the poor. The soul of the rich is of no more value in the sight of God than that of the poor man, but neither is it of inferior price.

A pastor must also beware of rendering his people, of whatever class, too dependent on himself. His office is to suggest, to stimulate, to direct,—to be their guide in matters of conscience, and the helper of their joy. But no effort of his can supply what each of his flock is to transact for himself; or preclude that individual converse with God, and those personal acts of piety, which it is the true end of his ministry to promote. He must always be on his guard against a tendency on their part to devolve their responsibilities on him:—otherwise his very zeal on their behalf, and the number and frequency of his pastoral attentions will be a snare to them. They will view his labours as vicarious, and regard his prayers as in lieu of their own, and his instructions as a substitute for that prayerful study and personal application of Scripture, which are required of themselves.

This caution is peculiarly needed by persons of ardent and sanguine temperament. Their eagerness for immediate results is often nothing but a specious form of selfishness. And their efforts, originating in spurious motives, though viewed by themselves as proofs of superior zeal, are often of very questionable utility. Had they been more desirous of the real and lasting benefit of their people, there would have been less of bustle and parade in their endeavours; they might have been less sedulous in some of their pastoral attentions; and they might have been less personally popular. But they would have promoted a more healthy state of mind and a more practical godli-

ness among their people; and they would not have fostered, on the part of some of them, expectations which often become exorbitant, and lead them to disparage a less bustling, but perhaps more laborious and sterling ministry.

The admission is one which, on looking back upon their ministerial labours, will probably be made by most experienced pastors. It was not that they devoted too much time, or expended too much labour on their charge: on the contrary, they will admit that God's glory was too little in their thoughts, and that they might have done much more to extend it. But their system was too artificial; they kept self too much in the foreground; there was a show and excitement in their plans and in their way of working them, of which experience has taught them to disapprove. Were they to retrace their steps, their desire would be, to be only more exclusively engaged in pastoral duty:—but their schemes would be more simple, and their efforts more concentrated; and they would trust more to patient continuance in well-doing, than to temporary impulse, — of which the fruits are perhaps more precocious, but also more evanescent.

## BOOK II.

### CHURCH SERVICES.

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*The Bishop.* — Will you then give your faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church and realm hath received the same, according to the commandments of God; so that you may teach the people committed to your care and charge with all diligence to keep and observe the same?

*Answer.* — I will so do, by the help of the Lord. — *Ordination Service.*

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## CHAPTER I.

### PUBLIC WORSHIP.

THE appointment of a seventh day of rest is strikingly indicative of Divine goodness. It serves as God's remembrancer to our fallen world; and like all his ordinances, when duly and reverently observed, it approves its divine original by the blessings it imparts. To the devout mind it is indeed a foretaste of that better Sabbath, where the wicked cease from troubling, and the weary are at rest. Its holy calm; its tranquillising duties; its sanctifying lessons; the self-recollection to which it calls; the communion with God which it promotes; — these are amongst its benefits: and how great is the sum of them!

As a mere respite from toil, a reprieve from worldly cares and distractions, this sacred appointment is replete with mercy. To estimate its value aright, we have only to ask what we should be without it. Mind and body would give way, overtaken, and prematurely worn out. The rich would be absorbed in the vortex

of the world : the poor would be crushed under the feet of Mammon : the passions of bad men would have no check. It may be doubted whether the framework of society could long hold together, if a day, consecrated by God to rest, to reflection,—to good, and soothing, and kindly thoughts and impressions, were withdrawn from our calendar. It would be like removing the key-stone of the social arch, — blotting out the sun from the social system.

Foremost amongst the privileges of this blessed day are those public services, in which “we assemble and meet together in God’s presence, to render thanks for the great benefits we have received at his hands, to set forth His most worthy praise, to hear His most holy word, and to ask those things which are requisite and necessary as well for the body as the soul.” If anything can better a man’s mood, or purify and exalt his nature, it must be stated social worship, on a day and in a place consecrated to the service of God. Here, friends and neighbours, masters and servants, the members of the same families, those who love one another, and are mutually beholden for acts of kindness and forbearance through the week, meet in services, and listen to instructions in which all are alike concerned. Conscious of common wants, petitioners for the same mercies, and engaged in joint offices of piety, they associate, as fellow-worshippers, in the immediate presence of Him who is the maker and Father of us all. It must be a bad nature, in which good is not fostered, and evil corrected, by what furnishes the truest image and sweetest foretaste of God’s upper sanctuary.

*The Liturgy.* — In our own blessed ritual there is everything to interest the worshipper, and engage his



devotion, and thus subserve the all-important ends of public prayer. When it is alleged that our offices are cold and formal, the charge only proves, either that the objector does not understand the nature of true devotion, or that, when witnessed by him, the service has been performed in a careless and unfeeling manner. For when reverently ministered, and duly responded to, nothing can be conceived more edifying and inspiring. Its solemn exhortations; its lowly confessions; its fervent litanies; its jubilant hymns of praise and thanksgiving; its heart-stirring psalmody, sung and repeated in alternate verse; the still voice of the minister, responded to by the choral burst, or loud amen of the congregation, render it at once the sublimest of human compositions, and the most suited for joint addresses to the Throne of Grace.

“ Though all the churches in the world,” says Dr. Comber, “ have, and ever had forms of prayer, yet none was ever blessed with so comprehensive, so exact, and so inoffensive a composure as ours; which is so judiciously contrived, that the wisest may exercise at once their knowledge and devotion; and yet so plain, that the most ignorant may pray with understanding; so full, that nothing is omitted which is fit to be asked in public; and so particular, that it compriseth most things which we would ask in private; and yet so short, as not to tire any one that hath true devotion: its doctrine is pure and primitive, its ceremonies so few and innocent, that most of the world agree in them: its method is exact and natural; its language significant and perspicuous; most of the words and phrases being taken out of the Holy Scriptures, and the rest are the expressions of the first and purest ages; so that whoever takes exception at them must

quarrel with the language of the Holy Ghost, and fall out with the Church in her greatest innocence. . . . There in a scholar may discern close logic, pleasing rhetoric, pure divinity, and the very marrow of the ancient doctrine and discipline; and yet all made so familiar, that the unlearned may safely say amen. Whosoever desires no more than to worship God with zeal and knowledge, spirit and truth, purity and sincerity, may do it by these devout forms.”<sup>1</sup>

But if such be the excellencies of our ritual, how important that it should not be either marred or mutilated; that it should be always conducted with the order, decency, and reverence which are required to give it due effect; that there should be such uniformity amongst the clergy, in its public celebration, as will secure the minds of worshippers from being wounded or unsettled.<sup>2</sup> “There never was a time,” observes one, whose sentiments on such a point will not be suspected of formality, “at which it was more manifestly our duty than at present to conform carefully to the established ritual of our Church, as interpreted by the universal practice of all order among us. The celebrated rule of *semper, ubique, et ab omnibus*, applies strictly to such matters; and they who in the exercise of their private judgment alter or abridge the mode of ministration for their own convenience, or even for the supposed edification of their flocks, incur a very grave responsibility, if we may not rather say that they commit a very serious offence against their ordination vows. It by no means follows, because

<sup>1</sup> Dr. Comber's Preface.

<sup>2</sup> “Although the keeping or omitting of a ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God.”—*Preface to Book of Common Prayer*.

such matters are not of the very essence of religion, and are, as our Church declares, in themselves changeable, that they are therefore of no moment, and may be changed according to each man's caprice or convenience. It is important that the members of our National Church should find divine service performed in the same manner every where, and always; for the repose which uniformity induces is, in itself, favourable to that solemn earnestness and humble sobriety of devotion which our blessed ritual is so well calculated to produce. A similar remark will apply to the vestments we wear, and to the structure, furniture, and the decorations of our churches. These outward matters should be marked, as far as possible, by the repose of decency, order, and uniformity. A slovenly neglect and meanness of provision should be studiously avoided; but a wise man will, with equal solicitude, avoid an over-curious and microscopic attention to trifles, lest he divert his own mind, and the minds of his fellow-worshippers, from the mysterious object of their common adoration, to things which are in themselves trifling, and, in such a relation, offensive." <sup>1</sup>

*Punctuality.* — In conducting public worship, a point of primary importance is punctuality on the part of the clergyman. Regularity and exactitude are indeed essential for the due discharge of any of his duties. But nowhere are they more incumbent, than when he undertakes to lead the devotions of the congregation. To realise the sacred beauty of our liturgy, we must view it as a whole, of which the several parts are mutually connected; so that unless it be joined in, from the opening sentences to the blessing at the close,

<sup>1</sup> Charge of Archdeacon Shirley, 1843.



the act of worship is not complete. Persons entering church during divine service not only impair the blessing to be looked for by themselves, but also mar the devotion of their fellow-worshippers. And the only way to secure early and regular attendance on the part of a congregation, is for the clergyman to be himself a model of punctuality. There should be no uncertainty about his movements; his people should be sure of finding him in his place at the appointed hour,—and the moment it arrives he should commence the Service. Such undeviating regularity on his part, were it enforced by no higher motives, is only an act of ordinary respect to his parishioners, and will be sure to influence the example and secure the co-operation of the more respectable amongst them. It is further the duty of the wardens to prevent persons loitering at the doors, or in the churchyard, until the service is begun, and then straggling in, so as to interrupt and incommode their fellow-worshippers. We have only to consider how much the solemnity and repose of worship depend on decency and order in conducting it, and we shall at once admit that the prevention of such unseemly interruptions is a primary duty.

*Reading Prayers.* — Of no less importance is the manner in which the prayers are read. In the performance of this duty, the earnestness and devotion of the clergyman must have the most salutary influence upon the people, and impart a charm and unction to the liturgy, without which any form, however excellent, will appear lifeless and ineffective. To be reverential, the manner and elocution must be as simple and natural as possible: for anything artificial or affected in an act of devotion is inexpressibly offensive. It



argues, that we are thinking less of God than of ourselves ; and are aiming at display, when we ought to be penetrated with filial gratitude and love, or lying prostrate in a sense of our exceeding unworthiness. But because we are not to preach the prayers, it does not follow that they should be read without fervor and solemnity, or hurried over as a task.<sup>1</sup> They are themselves the expression of all that is humble, grateful, contrite, and trustful—of the lowliest self-abasement, of the most adoring homage. They should be offered with the earnest yet subdued utterance, which implies that the soul is engaged, and that the language of the lips is heartfelt and sincere. “ If there be not zeal and fervency in him which proposeth for the rest those suits and supplications which they by their joyful acclamations must ratify ; if he praise not God with all his might ; if he pour not out his soul in prayer ; if he take not their causes to heart, or speak not as Moses, Daniel, and Ezra did for their people,—how should there be but in them frozen coldness, when his affections seem benumbed from whom theirs should take fire ? ”<sup>2</sup> When the manner and voice are thus reverent, earnest, and devout, the proper modulation and emphasis will seldom be wanting.

It is not necessary to disparage preaching, in order to do justice to the sister ordinance. Both are means of grace, divinely instituted, for promoting the edification and salvation of souls. And it is only when they serve as mutually subsidiary to each other, that the

<sup>1</sup> “ The grand point is, that the words be not merely articulately read, but that they be really prayed ; and, therefore, that we enter upon the work with very serious thoughts, set the Lord explicitly before us, and have the people upon our hearts, so as to be actually and earnestly begging a blessing for them.”—*Archdeacon Bather's Charge*, 1837.

<sup>2</sup> Hooker, book v. chapter xxv. 4. Keble's Edition.

public worship of our Church is seen in its true lustre, and ascends as a reasonable, holy, and acceptable offering to God. Still it can hardly be questioned, that of the two, the Office of prayer is that which it is most irreverent to undervalue ; and that when negligence in this is succeeded by extraordinary efforts in the pulpit, the effect is most sad and most injurious. What then must we say of instances in which the prayers are languidly and even inaudibly read, obviously that the voice and energy may be husbanded for the sermon—where the preacher is even known to absent himself from the public office of devotion, and not to join the congregation till he mounts the pulpit? Were not men sometimes blinded by prejudice or vanity, would not such profanation be impossible ?

*Responses.* — It depends, however, as much upon the people, as upon the minister, to give due effect to our liturgy. In its structure, a constant reference has been had to the worshippers, collectively as well as individually. It is framed for the service of the congregation. They are supposed to bear an important and frequent part in it, so that the hearts and tongues of all may be engaged, and their joint worship go up as a cloud of incense before the Throne of God. With this view, not only are the confessions to be made with one voice, and the psalms to be repeated in alternate course ; but the whole service is interspersed with short sentences of praise or petition which are put into the mouths of the people,—and broken into short and comprehensive prayers, which call for their frequent assent ; the design of which is to engage attention, and quicken devotion, and to remind the people that they are not merely to witness, but to participate in the service. “ In all the old Christian

liturgies the deacon was wont to call often upon the people, ἐκτενῶς δεηθῶμεν, let us pray earnestly; and then again, ἐκτενεστέρον, more earnestly. And the same vehemence and earnest devotion does our Church call for, in the words *let us pray*; warning us thereby to lay aside all wandering thoughts, and to attend to the great work we are about: for though the minister only speaks most of the words, yet our affections must go along with every petition, and sign them all at last with an hearty Amen!" "When the assent was given by the primitive Christians at their public offices, they pronounced it so heartily, that St. Jerome compares it to thunder: they echo out the Amen, saith he, like a thunder clap. And Clemens Alexandrinus tells us that at the last acclamations of their prayers, they raised themselves upon their tip-toes (for on Sundays and on all days between Easter and Whitsuntide they prayed standing), as if they desired that the word should carry up their bodies as well as their souls to heaven!"<sup>1</sup>

Nothing can be more inspiring than such consentaneous worship. When the responses are repeated by the whole congregation, and the Amen audibly and heartily pronounced, the spirituality and majesty of our Service can hardly be denied. The multitudinous swell of voices, like ocean, praising God, the assenting burst closing every petition, together produce an effect thrilling and electrical. And were heart and lip thus blended in all our congregations, prejudices against our liturgy, where such exist, might happily give way: it would no longer be considered by any as cold and formal; and even separatists would admit it to be a worship worthy of Him to whom it is addressed.

<sup>1</sup> Wheatly on the Book of Common Prayer.



To promote this sympathy in our public offices ought to be the pastor's unremitting aim. With this view, he may point out in his discourses that such united prayer is the great end of our assembling ourselves together,—and that nothing is so likely to promote personal and national religion. He may show, how admirably our liturgy is suited for the purpose of devotion — how comprehensive, and yet how special its petitions — how framed to express each varied want and emotion — how godly sorrow, and devout acknowledgment, humble confidence, and earnest solicitation, the oppressed or the buoyant heart, may find accents in its confessions, or its lauds,—its appeals, or its miseres. His own devout manner will, in time, prove contagious; as they become gradually more imbued with the spirit of our ritual, the members of his flock will almost instinctively perform the part assigned them; the fire will kindle, and at last they will speak with their tongue: and as their sympathy will breathe a deep content into his own bosom, and refresh him for his pulpit ministrations, so nothing will more satisfactorily establish that his lessons are valued and improved.

*Psalmody.* — But it is not merely in the responses, that the people are required to bear an audible and harmonious part in our service. In its psalmody, an important office of devotion is expressly assigned to them, in which they may both find ample exercise for devout affections, and increase the charm and interest of public worship. The influence of music, in soothing perturbation, and aiding religious feeling, is proverbial. “A thing it is which delighteth all ages, and bescemeth all states; a thing as seasonable in grief as in joy; as decent being added unto actions of



greatest weight and solemnity, as being used when men most sequester themselves from action.”<sup>1</sup> Nor will it be denied that there are a sweetness and power in the human voice, not to be surpassed by instrumental melody. But when are its tones so thrilling, as in the subdued cadences of Christian psalmody — when so rapturous and ecstatic, as in the gush of many voices praising and blessing God? “They must have hearts very dry and tough, from whom the melody of psalms doth not sometimes draw that wherein a mind religiously affected delighteth.”<sup>2</sup> And yet an appliance of devotion, of which other religious bodies have made such efficient use, and to which their services owe so much of their attractiveness, has been almost lost sight of among ourselves.

It is impossible to charge this defect upon the offices of the Church. In their arrangement, there is ample scope afforded for devotional music; and it is obvious that, in accordance with primitive practice, this is intended to form an important element of our ritual. But nothing can be more apparent, than that in this department of public worship we have abandoned our vantage ground. The almost total discontinuance of chanting those parts of our ritual, which as hymns of praise seem to demand such recitation; the manner in which the selection of words and tunes is left to incompetent persons; the incongruous instruments which are intruded into our village churches; or the more scientific, but not less unbecoming display attempted in many of our town congregations, exhibit us in unfavourable contrast with other Churches. Even where some attempts at choral harmony are made, the real

<sup>1</sup> Hooker, book v. chapter xxxviii. 4.

<sup>2</sup> Ibid.

end in view is most frequently lost sight of, and the choir is employed, not to lead the congregation, but to supersede it. Thus, instead of being viewed as an integral and most important part of devotion; which calls for full and united harmony, and is to furnish vent for ardent and ecstatic feeling in liquid melody and exulting chorus; psalmody has come to be regarded as a mere break in our service, to be filled up, if not with what is absolutely ludicrous, at least with a mere professional display.

Such a state of things is sometimes justified on the plea, that there is a deficiency of vocal talent amongst our countrymen; and that in many of our parishes anything like choral harmony is physically impossible. But the success which has attended, even in rural districts, almost every attempt to improve our psalmody, when made in an earnest spirit, sufficiently proves that what is wanted is not voice or ear, but a devout interest in our service, and adequate pains and encouragement. And though a high order of devotional music is not to be generally expected or aimed at, yet simple psalmody might be realised by every congregation; and when all unite with one mouth and one heart in praising God, such worship, even when rude and homely, is no unbecoming homage.

*Chanting.* — The propriety of introducing chanting generally into our churches will, perhaps, admit of question. Most persons will, indeed, allow that, when skilfully and reverently executed, it is not unsuitable in edifices, which from their majestic architecture are in unison with a stately and imposing ritual: and they would therefore approve, in cathedrals, of investing our worship with the dignity imparted by ecclesiastical music. But they might probably object to

the chanting of the entire service, or even of the whole psalms, in village churches,—both from the additional time required, and from the inability of so many in our congregations to join in this mode of worship. Nor can it be denied that, when thus recited, the Service is neither so edifying nor so intelligible to the mass of worshippers.

Still, when introduced in moderation, chanting is an animating accompaniment to devotion ; and when confined to such psalms as are of easy execution, it is not beyond the compass of a well-instructed village choir. The portions of the Service to which it seems most appropriate are the Venite, the Canticles, the Gloria Patri, whenever it occurs, and the Te Deum. In most cases, however, it will be found better to sing, than to chant, the last sublime hymn, — because on account of its length as a whole, and the shortness of the verses, an ordinary choir will be more likely to execute correctly an easy service, (such as Jackson's), than to sustain so prolonged a chant in perfect tune and time.

It may be remarked, that with a view to uniformity, the places for singing ought to be those pointed out in the rubric. Thus before the Litany, and after the third collect in evening Service, the introduction of a short and solemn anthem, either in counterpoint, or in very simple harmony, is in better keeping with the service, both in point of music and of words, than most of the psalms and hymns which are usually admitted ; and besides being here more ecclesiastical, it harmonises better with the devotions which follow. It ought to consist, in parochial churches, of a single movement ; — and solos and all attempts whatever at display, whether vocal or instrumental, ought to be

religiously eschewed. In like manner, between morning prayer and communion service, the Sanctus is more in accordance with primitive practice and correct taste, than the use of metrical psalms or hymns, which seem more appropriate just before the sermon, with a view to which the words may be selected. One great advantage of chants, services, and simple anthems is, that they do not weary, — yet by constant repetition they become familiar, not only to the quire, but to the whole congregation; and are therefore better executed. Whenever the selection is a metrical version, the tune adapted to it ought to be strictly ecclesiastical, not, as is sometimes the case, an air from an opera arranged to sacred words.

*Order observed at the Parish Church of Dunchurch.*

*Morning Service.*

*At opening.* Habakkuk, ii. 20., — as arranged in Hawes's Selection.

*Chants.* Venite—Gloria Patri, after each Psalm—Jubilate.

*Service.* Te Deum. (Jackson.)

*Anthem.* Before Litany, Luke xv. 18, 19. (Cecil.)

*Sanctus.* Between Prayers and Communion Service.

*Kyrie Eleeson.* After 10th Commandment only.

*Psalm or Hymn.* Before Sermon.

During Lent, Jeremiah x. 24. is substituted for Habakkuk ii. 20.

*Evening Service.*

*Chants.* Magnificat — Nunc Dimittis, or Deus misereatur — Gloria Patri.



*Anthem.* After 3d Collect, Collect for 7th Sunday after Trinity. Mason.

*Psalm or Hymn.* Before Sermon.

During Lent. Farrant's Anthem, "Lord, for Thy tender mercies' sake," is substituted for Collect for 7th Sunday after Trinity.

On the last Sunday of the month, on which the Sacrament of Baptism is publicly administered, a short Baptismal Hymn is sung, instead of the Evening Anthem.

There is little danger of excess in such points, if their real end be kept in view. They are meant to encourage devotion, without which our service would be neither profitable to the worshipper, nor acceptable to God. Unless the heart be engaged, the most perfect ritual will prove lifeless and jejune. It will be but lost labour to cherish forms, to regulate choirs, to promote decency and order in externals, if the spirit be wanting, which is to impart unction, and power, and value to the whole.

*Preaching.* And therefore faithful and fervent preaching must accompany the ordinance of prayer; and the pulpit suggest the motives which are to feed the flame of devotion. To disparage preaching, is not the wont of our mother the Church, however the disproportional value, attached to it by some of her children, has led others to decry it. "So worthy a part of Divine Service," says Hooker, "we should greatly wrong, if we did not esteem preaching as the blessed ordinance of God, — sermons, as keys to the Kingdom of Heaven, as wings to the soul, as spurs to the good affections of man, to the sound and healthy as food, as physic to diseased

minds.”<sup>1</sup> To secure full churches, frequent attendance, and devout worship, there must be a delivery of the message which God has engaged to bless. The pastor must approve himself “a workman, that needeth not to be ashamed, rightly dividing the word of truth<sup>2</sup>,” and practically acquainted with the themes on which he undertakes to speak. His office is to rouse the impenitent, to excite the apathetic, to stimulate the lukewarm, to stir up the pure mind by way of remembrance. He is to alarm by the terrors of the Lord, to win by His mercies. And therefore his preaching must have the impress of “power, and of love, and of a sound mind<sup>3</sup>,” — must come home to the heart, exploring its secrets, and analysing its wants, and evermore applying the remedy made known in the Gospel. It must be characterised by that honest simplicity of purpose, and that hearty sincerity, which are the most powerful rhetoric; and which he who has, may well dispense with the charms of style, and the graces of elocution. Above all, it must be full of Him “whom to know is life eternal<sup>4</sup>,” and who has said, “And I, if I be lifted up, will draw all men unto me.”<sup>5</sup>

Without faithful preaching it were vain to look for devout affections in a flock. Whereas so great is the blessing which attends it, that we may almost measure the piety of a congregation by the degree in which it is enjoyed. For the holy fervour of the pulpit is contagious, and serves under the divine influence to awake a response in many hearts. Witness its blessed effects among ourselves! What else awoke our Church from torpor, and quickened her children within her, and like the breath of the south

<sup>1</sup> Book v. chapter xxii.

<sup>3</sup> 2 Timothy, i. 7.

<sup>4</sup> St. John, xvii. 3.

<sup>2</sup> 2 Timothy, ii. 15.

<sup>5</sup> St. John, xii. 32.

wind blew upon her garden, that the spices thereof flowed out? <sup>1</sup> With it revived the interest in church topics, the appreciation of our devotional forms, the love and reverence for the Church herself, the spirit of self-sacrifice, the yearning for communion with the good, and the zeal to evangelise the world, which characterise so many within her pale. Alas! the frigid ministrations, for which some contend, would again congeal the life-blood in her veins; their doctrine of reserve, reproduce the stupor from which she has just awoke.

To be able and dutiful ministers of our Church, we must carry the spirit and doctrines of her liturgy into her pulpits; for then will our teaching be most consistent and most effective, when it most closely harmonizes with her devout and evangelical service. This will not only teach the sobriety and self-restraint which befit us, as engaged in so high a mission; but suggest the very topics on which it is our duty to discourse. And an eminent advantage of our ritual it is, that from time to time, it thus supplies the preacher with the most appropriate and edifying themes; so that, instead of having to be searched for at random through the sacred volume, they stately present themselves in the ecclesiastical course. By thus following the Church's footsteps, and dispensing her doctrines in the order she inculcates, we shall lead our flocks in paths safe and pleasant, and affording prospects of ever fresh and deepening interest. All the leading facts and lessons of Christianity will be exhibited in their turn; each adorable and life-giving doctrine divulged; and the whole scheme of redemption eluci-

<sup>1</sup> Canticles, iv. 16.



dated in its successive stages. There will be no danger of our giving undue prominence to one part of Divine truth, so as to exclude or obscure another; or of following, in our public instructions, the peculiar bias of our own minds, to the injury of our flocks. But, like faithful and wise stewards, we shall give to each his portion of meat in due season; so that our teaching will be sound, comprehensive, and lucid. And as we point out the consistence and coherence of our several services, and of their respective parts; and show how Collects have been composed, and Epistles and Gospels selected to throw light on each other, and to impress upon the mind the leading incidents of Scripture history, and the blessed truths which they illustrate, we shall be both disclosing the true features of our Church, and endearing her as a faithful handmaid of Jesus Christ. Men will own her fervent love for her Divine Head, and her wholesome provision for His members; it will be felt that the sum of her labours is to serve Christ and to save souls; and her usages will be acquiesced in and revered, when they are seen to be significant of the Saviour, and subsidiary to His gospel. In this way, we may hope eventually to correct irregularities, which may have crept into the administration of Divine service: and a uniformity which it were unwise to enforce, merely on the authority of the individual minister, or of a rubric which has been long disused, will be gradually adopted, when perceived to render our ritual only more significant and more scriptural.

Under other circumstances, we should be wrong in pressing changes, however desirable in our own estimation, which might be regarded as a fastidious or



superstitious love of form. Unhappily, from the neglect of wholesome usages, attempts to revive them are apt to be resented as innovations; and the grievous errors into which some have fallen, who have been foremost in enforcing rubrical observances, have created a not unnatural prejudice against them. The exact and literal conformity, indeed, for which such persons contend, in the altered circumstances and relaxed discipline of the Church, is next to impossible: and where crudely and hastily attempted, especially by young and inexperienced men, is calculated to retard the progress of real improvement. By unduly exalting what, however seemly or desirable, are not the very essence of truth, and by even graver extravagances, such persons excite prejudices which otherwise might not have existed. Nor does their plea of a punctilious regard for church rule, well comport with the appearance of headiness and self-will, by which they are occasionally distinguished. If the unwonted use of a vestment, or an unusual posture in devotion, or even the revival of the weekly offertory, is an occasion of general offence, a pertinacious adherence to the letter of the rubric is hardly justifiable in one, who is to become all things to all men, that by all means he may save some.<sup>1</sup> How much more is it to be deprecated, when the point objected to, is the disuse of a prayer, or of a benediction, to which the flock have been accustomed from their earliest years, and to which they are strongly and devoutly attached.

Such indiscretions have, doubtless, enhanced the difficulties in the way of sober-minded churchmen; and they render caution and sound judgment, in all

<sup>1</sup> 1 Cor. ix. 22.

matters affecting public worship, doubly necessary. But they are not to be corrected, by disparaging what may have been unduly magnified, and by countenancing irregularities of an opposite tendency. They should only endear to us appointments, of which the wisdom and sobriety are so happily contrasted with less perfect models ; and more earnestly attach us to our own primitive and apostolical Church. Within her pale, if anywhere on earth, may we find a quiet dwelling-place, in these days of unrest and extreme opinions. The calm yet sublime devotion of her formularies, the chaste and severe simplicity of her ritual, the evangelic purity of her doctrine, seem to offer all that the devout and catholic spirit is in search of.

Happy they, who tread her courts with filial reverence ; to whom her services are their chiefest joy ; whose very souls have drunk her spirit. Happiest, if they have never swerved from her sober and peaceful rule, but clung to her through evil and through good report, and borne her yoke with meek and trustful hearts. But happy, too, should they have been for a while indifferent or estranged, if riper years have re-called and deepened their affections ; and, in the remembrance of frowardness and lack of duty, their service has become only the more reverential, and the more single.

## CHAPTER II.

## DAILY PRAYER.

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“The good which we do by public prayer is more than by private can be done; for that, besides the benefit which is here to be procured to ourselves, the whole Church is much bettered by our good example.”—HOOKER.

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THE revival of daily public prayer is a subject which must be interesting to pious churchmen. And when viewed dispassionately, and apart from questions with which it has been involved, its desirableness can scarcely be disputed. The very wish for such diurnal privilege indicates a soul alive to God, athirst for communion with him, longing, with godly jealousy, to rescue from the world some portion of every day for His special worship.

And what more instinctive wish for a devout mind! If, with David, we love the habitation of God's house, and the place where His honour dwelleth, we shall delight to watch daily at His gates<sup>1</sup>, and be glad when they say unto us, Let us go unto the house of the Lord.<sup>2</sup> We shall esteem a day spent in His courts better than a thousand.<sup>3</sup> The breathing of our hearts will be, One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple.<sup>4</sup>

<sup>1</sup> Prov. viii. 34.

<sup>3</sup> Psalm lxxxiv. 10.

<sup>2</sup> Psalm cxxii. 1.

<sup>4</sup> Psalm xxvii. 4.

Unhappily, the daily service has been identified with principles, to which many are conscientiously opposed. And they have been, therefore, prejudiced against what, under different circumstances, they might have cordially approved. Others, who are well disposed to the service itself, have been afraid of compromising themselves by adopting it. And many of its advocates have enforced it, rather on the authority of a rubric, than on the ground of religious obligation, or of the blessings it imparts.

We may thus account for the infrequency of a service, which would otherwise naturally commend itself to devout hearts. It has, in fact, been prejudiced by being identified with the tenets of a peculiar school. And the true way to recommend it will be, by showing that it is not necessarily so connected, and is productive of the fruits, of which all real Christians are desirous.

Considered in itself, what more fitted to promote individual godliness, or the edifying of the Church in love! What so likely to remind men of their duty to God and one another, and to knit them in mutual charity; to prepare them for the trials of this hard-working world, and to console them amidst its cares; as a daily assembling of themselves together, in the felt presence of their common Father, and in acts of social worship! What so likely to entail temporal blessings! what so certain to secure the better heritage, which the Church most covets, — an increase in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; the spirit of unity in the bond of peace; a closer walk with God; a more fervent love to Christ!

There are, no doubt, practical difficulties to be



overcome ; and these are far greater in some cases, than in others. Distance from the house of God ; the difficulty of fixing an hour generally convenient ; the danger of superseding family devotion ; the want of physical power on the part of the clergyman ; perhaps the dread of appearing singular, or of meeting with no response on the part of the people, will all act as discouragements. And it must be admitted, that in some cases they are insurmountable.

But a hearty affection will overcome most of these difficulties. An hour might be fixed so early, as not to interfere with family arrangements or professional duties ; and in most cases, such a consecration of time would be a clear gain from unnecessary sleep. One or more members might be spared from most families, without infringing on the domestic worship ; and the presence of even a small portion of his flock would be a sufficient encouragement to one, who sought and found his reward in the service itself. Nay, were the attendance almost confined to the members of his own family, such a one would have the pleasing consciousness that he was at his post, — that the doors of God's house were open to all minded to come, — and that he was himself daily offering the sacrifice of prayer and praise in behalf of all committed to his care. "And on others what more easily, and yet more fruitfully bestowed than our prayers ? If we give counsel, they are the simpler only that need it ; if alms, the poorer only are relieved : but by prayer we do good to all. And whereas every other duty besides is but to show itself as time and opportunity require, for this all times are convenient <sup>1</sup>. when we are unable to do any other thing for man's behoof — when through

<sup>1</sup> Romans, i. 9.

maliciousness or unkindness they vouchsafe not to accept any other good at our hands, prayer is that which we always have in our power to bestow, and they never in theirs to refuse. Wherefore, 'God forbid,' saith Samuel, speaking unto a most unthankful people, a people weary of the benefit of his most virtuous government over them, 'God forbid that I should rise against the Lord, and cease to pray for you.'<sup>1</sup> It is the first thing wherewith a righteous life beginneth, and the last wherewith it doth end."<sup>2</sup>

The practicability of such a service must, however, be determined by circumstances, and by the hold which the parochial minister possesses on the minds of his people. A hasty recurrence to practices which, however excellent, have been long discontinued, is not likely to do good. And he who is desirous to be permanently useful, must be content often to put a curb upon himself, and to propose his measures, not always at the time and to the degree that they commend themselves to his own mind, but as he feels that others are able to bear them. Otherwise he will find that his intentions, however praiseworthy, are often misunderstood; and he may have to retrace his steps, with an abatement on the part of his people, of that confidence which is essential to his influence as their spiritual guide.

But, with this limitation, there are, doubtless, many instances in which a clergyman, who is faithful and affectionate in his public and private ministrations, might judiciously revive the daily service. And it can hardly be questioned, that both he and his flock would find themselves richly repaid for such attention to the injunctions of the Church. The very sense of

<sup>1</sup> 1 Sam. xii. 23.

<sup>2</sup> Hooker, book v. ch. xxiii.

obedience to her, whom they are mutually bound to honour, would yield them a present sweetness; and a deepening reverence for all her forms and requirements would accompany the mutual love, which flows from frequent association in worship. For, "if the prophet David did think that the very meeting of men together, and their accompanying one another to the house of God, should make the bond of their love insoluble, and tie them to a league of inviolable amity<sup>1</sup>, how much more may we judge it reasonable to hope, that the like effects may grow in each of the people towards others, in them all towards their pastor, and in their pastor towards every of them, between whom there daily and interchangeably pass, in the hearing of God himself, and in the presence of His holy angels, so many heavenly acclamations, exultations, provocations, petitions, songs of comfort, psalms of praise and thanksgiving."<sup>2</sup>

Let those who frequent the daily service tell us its effects upon themselves. Have they cause to regret the portion of each day, thus redeemed from this world, and consecrated to a better? Do domestic and worldly concerns suffer loss? Does business fall behind? Are family duties in consequence neglected? Do they find that formality creeps over their spirits; and that our ritual has lost its charm by frequent repetition?

On the contrary, does not their regularity at worship communicate itself to secular employment? Has it not led to greater economy of time, to more punctuality and despatch in business, — to a self-possession and serenity of mind, which are sterling elements of power, — to improved physical and moral health? Instead of palling on the mind, has not the

<sup>1</sup> Psalm lv. 14.

<sup>2</sup> Hooker, book v. ch. xxxix.



Common Prayer become more than ever dear to them? Whenever precluded from attending it, are they not conscious of a loss? And what would compensate for daily lessons, and daily psalms, of which the point and power are so much more forcibly experienced, when read in church, than when perused in private? How wondrously do these selected Scriptures, from day to day, adapt themselves to their special circumstances and frame of mind! How often have they supplied the motives and directions, and conveyed the comfort, they were in need of! If with David they have wept, they have with him rejoiced and sang: as they joined in his inspiring strains, their burdens have been lightened, their perplexities dispersed, their faith and hope revived. They have owned that "the choice and flower of all things profitable in other books, his Psalms do both more briefly contain, and more movingly express." They have asked, "what grief or disease is there incident to the soul of man—what wound or sickness to be named, for which there is not in this treasure-house a present comfortable remedy at all times ready to be found?"<sup>1</sup> They have turned homewards, furnished and recruited for daily duties, and inwardly prepared for whatever was before them, whether of petty cares, or of graver visitation. They have regretted that any

<sup>1</sup> Hooker, book v. ch. xxxvii. I venture to add from the same source the following quotation:—"What is there necessary for man to know which the Psalms are not able to teach? They are to beginners an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come, all good necessarily to be either known, or done, or had, this one celestial fountain yieldeth."



should deny themselves, or be debarred from so high a privilege. And in their hearts, and on their lips, have been the words, to which they have so often delightedly responded. “But as for me, I will come into thy house, in the multitude of thy mercy; and in thy fear will I worship toward thy Holy Temple.”<sup>1</sup>

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The daily prayer has been in use in the Author's parish now for more than three years; the hour of service, summer and winter, being half after seven in the morning. During this time, the largest number of persons attending has been sixty-four, the smallest thirty-six,—the average above forty. The children of the schools do not attend. On Wednesdays and Fridays the Litany only is read.

<sup>1</sup> Psalm v. 7.

## CHAPTER III.

## HOLY DAYS.

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“ The sanctification of days and times is a token of that thankfulness, and a part of that public honour, which we owe to God for admirable benefits.”

HOOKE.

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THE Church has set apart certain days, either to commemorate special mercies of God, or to recall the examples of some of His most holy servants. She calls these holy days and saints' days, pleading for their institution both the sanction of Scripture and the usage of the primitive Church. And no churchman can dispute either her authority to appoint such days, or the benefit which might accrue from their pious observance.

“ Well to celebrate these religious and sacred days is to spend the flower of our time happily. They are the splendour and outward dignity of our religion, forcible witnesses of ancient truth, provocations to the exercise of all piety, shadows of our endless felicity in heaven, on earth everlasting records and memorials, wherein they who cannot be drawn to hearken to that we teach, may only by looking on that we do, in a manner read whatsoever we believe.”<sup>1</sup>

Many of these days have, however, fallen into general neglect, so that though they still retain their

<sup>1</sup> Hooker, book v. ch. lxxi. 11.

place in the calendar, and special services for them may be found in the Prayer-book, in most parishes they are wholly overlooked. No notice of them, as directed by the rubric, is given on the Sunday; and the clergyman neither invites the people to observe them, nor presents himself at the appointed time to read the Service. Nay, some members of our communion would even represent their observance as a mere piece of formality, if not as a revival of obsolete superstition.

Yet the principles on which these days may be pleaded for, are such as commend themselves to every considerate person. All will admit, that a solemn acknowledgment of God's most signal mercies is both due to Him, and calculated to renew and quicken our devotion: nor will it be disputed that a periodical recollection of departed worth is at once a service of piety, and a fruitful source of godly impressions. To deny this, would be to contradict the experience of all ages, which has both sanctioned the practice, and borne testimony to its utility. And to refuse to the Church the right of availing herself of this wholesome usage, would be to deny to her what is assumed by all other religious sects whatever. Witness their various anniversaries, and other commemorative observances; their funeral discourses, and biographical notices of distinguished worth; all testifying to the very principle on which the festivals and saints' days of the Church are maintained. And yet, surely, those events which constitute epochs in the history of redemption, and that excellence on which God the Holy Spirit has set His seal, are more worthy of commemoration than any contemporaneous events or excellence can be. Nor can that be justly reputed superstition in the Church,

which is held to be elsewhere a salutary and praiseworthy practice.

No doubt the neglect of the holy days rests mainly with ourselves, who have forborne to set forth the privilege, and urge the duty of their observance. And this omission may be partly accounted for, by the natural indolence and disinclination from sacred duties, to which the clergy are liable as well as other men. But in many cases, it can only be referred to indifference about the rules of the Church, and insensibility to their value. Else, how shall we account for the occasional week-day service, which many of the more zealous clergy have introduced? The adoption of these services, and their acceptance with the more pious members of our flocks, are both an admission that something over and above the Sunday service is required, and an argument in favour of the particular appointment of the Church. And yet, how much more dutiful and decorous, first to observe what the Church has sanctioned and required, before we propose to our people services of our own devising. How inconsistent to claim that respect for our individual arrangements, which we ourselves refuse to authorised appointments. With what grace do we ask our people to meet us at the Wednesday or Thursday lecture, when we keep the doors of the sanctuary shut on the festivals appointed by the rubric. In favour of the one, we can plead solely our own judgment and pleasure; in support of the other, we have the sanction of wisdom and authority which we all profess to revere.

It surely becomes us, without delay, to resume the services which we have, many of us, so long slightly observed or wholly neglected. We should do



so with earnestness and compunction. The claim of the Church on us is not simply that of duty. We have lost time to recover, errors to retrace, past negligence to atone for. Too long have we followed our own fancies, rather than her holy and peaceful rule; too long by our own laxity, served to countenance the licence which threatens to yield such bitter fruits. To the imperfect and faulty likeness which we have given of the Church, it is mainly owing, that she is not more established in the respect and affections of men. Be it our future endeavour to exhibit her to our people, as she really is — their holy and gentle mother, affectionately desirous of them; cherishing them as a nurse her children; availing herself of every avenue to their hearts; providing fasts to excite their penitence, and festivals for times of joy; and by the frequency and unction of her services, leaving them no pretext for deserting her safe and pleasant pastures.

The imputations to which we may thus expose ourselves from ignorant or prejudiced persons, ought to have no weight with us. We need no apology for simply obeying the injunctions of our Church. Nay, the very fact that a respect for her authority entails such imputations, as it shows how little her spirit is understood, or her authority regarded, ought only to make us more punctilious in our obedience. We should afford no room for suspecting our submission to her rule, or our conscientious approval of her services. We should show by our exact and filial observance, that our hearts have been really given to her; and that our adherence to her altar is not one of convenience, but of deliberate preference, and of settled principle.

## CHAPTER IV.

WEEK-DAY LECTURE.

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WHEN God's House, its ordinances, and lessons, are really loved, there will be a desire for more than the services of the day of rest. The time that intervenes will seem long, if unbroken "by the voice of praise and thanksgiving, among such as keep holyday;" and the soul that is athirst for God will instinctively inquire, "When shall I come to appear before God?" Even when there is the blessing of daily prayer, there will be a wish for instruction, to fix and ripen Sunday impressions; to stir up the mind by way of remembrance; and to counteract the deadening influence of every-day life. And when health and ability permit, the wish is one which a zealous pastor will gladly welcome, and thankfully respond to.

It seems, however, desirable that the week-day service should not be identical with that on the Sunday. The delivery of so many sermons is likely to foster a not healthful state of feeling in the flock; and the labour of preparation must over-task the mental and physical powers of most men. The composition of one discourse in the week, such as becomes the dignity of the pulpit and the importance of the subject, with the necessary reading and meditation, is enough to demand of one, much of whose time ought to be occupied with practical details. When more than two are attempted, the preparation must be hasty and imperfect, and

study and pastoral duties be necessarily neglected. And there can be little question, that one thoughtful and well-arranged discourse would be more profitable to the pastor in preparation, and in its delivery to the flock, than the multiplication of what are crude and undigested. The quality would more than compensate for deficiency in quantity. Besides which, it is cruel to exact more than can be rendered without the neglect of self-improvement; nor will the pulpit ever be, as a vehicle of instruction, what it might, and ought to be, while it is filled continuously, three times a week, by the same preacher.

Both on these accounts, and from the importance of, as much as possible, imbuing the flock with Scripture, the week-day lecture should be expository in its character. Instead of being a lecture on a single verse, it ought to be a comment on a portion of Holy Writ; in which texts are collated, passages made to reflect light upon each other, Scripture allowed to be its own expounder. The preparation for such an exercise will be found of signal benefit to the clergyman himself, by leading him to compare spiritual things with spiritual, and to study the Divine Mind in a mirror which cannot return a faulty or imperfect reflection. Instead of desiccating his mind, it will furnish it with the biblical knowledge, which is of more value than any other lore; will teach him to wield the sword of the Spirit; and make him "a workman that needeth not to be ashamed, rightly dividing the word of Truth."<sup>1</sup> Nor is the delivery likely to be less instructive to his people,—by opening to them the volume of inspiration, leading them to consult for themselves its sacred

<sup>1</sup> 2 Timothy, ii. 15.

pages, and showing how one part of Holy Writ serves to explain and confirm another. While the lessons thus conveyed will be only the more valuable, because devoid of oratorical excitement, and rather addressed to the mind and conscience, than to the feelings.

The subject of the lecture will be naturally suggested by the scripture of the day. Or it may consist of a comment on the gospel, epistle, and lessons of the previous Sunday, explanatory of their mutual connexion, and of the intention of the Church in their appointment. Such a selection, while it appears a proper deference to church rule, will be found to save a clergyman much trouble and perplexity, which he would otherwise experience, in having so often himself to make choice of subjects.

It is no slight recommendation of this exercise, that it helps to impart that facility of utterance, so important to a public teacher ; but in which, as a body, the clergy of our Church are confessedly deficient. We meet continually with persons in holy orders, who are possessed of solid and extensive acquirements, and whose conversation is full of instruction, who are yet embarrassed and at a loss for words, if called on to express themselves in public. This is, in a measure, owing to the practice of public speaking having formed no part of their educational training, either at school or college ; and it might be difficult to supply the proper remedy. But still the requisites for fluent and effective speaking are to be acquired in after-life : and the week-day lecture seems to afford peculiar advantages for attaining them. In preparing for such an exercise, the need of a clear knowledge of the subject to be expounded, and of lucid order in arrangement, which are the chief desiderata, will be at once perceived ; and when the materials are digested and



stored in the mind, practice will generally communicate the self-possession, which is to give a speaker command over his own resources. And it will be obvious, that the biblical knowledge, and the power of communicating it, thus acquired, will be of service to a clergyman in every department of his ministry, and help to make him a sound, practical, and efficient divine.

An exposition possesses the further advantage, that it admits of more plain and simple address, than may be felt to comport with a formal discourse,—a distinction, perhaps, observable between our Lord's parabolic teaching, and such discourses as that delivered on the mount. Without ever sinking to the colloquial style,—in expounding Scripture, the speaker may be more pointed in allusion, and even homely in illustration, than he could be in a written sermon; and may thus convey an impression of reality and heart, which are the main attractions in unpremeditated speech. The expository discourse also seems the best substitute for catechetical teaching; and is the more required, since that excellent practice has fallen into such general desuetude.

Above all, this form of address may be expected to encourage in the pastor habits of close meditation and personal devotion. It will deepen his sense of his own insufficiency, and of his dependance upon God for light, and sensibility, and utterance. It will constrain him to keep his own heart with all diligence; enforce the necessity of habitual soberness and spirituality of mind; urge him to close and constant communion with the Father of Spirits, in whose light he is to see light. For he must wait on God to receive supplies, and renew his strength, if he would perform

this duty with comfort to himself, or benefit to others. A little experience will show him that, when his own heart is right with God,—when he is conscious of seeking the spiritual improvement of his flock, and can meet them with a sense of his high commission, and a cordial desire to discharge it,—he will seldom want words to express the interest, the awe, the love to God and man, the devout longings and aspirations which swell his bosom. The “bene orasse” will prove “bene studuisse”; the morbid sensitiveness and fear of man, which so often seal lips, otherwise well qualified to teach, will give way; the fire will kindle, and he will speak with his tongue.

The fact that such a service will, for the most part, be attended by the more devout and humble-minded of his flock, will give him increased confidence in addressing them. He may hope, that such repair to God’s house in an earnest and teachable spirit; that “they desire the sincere milk of the Word, that they may grow thereby;” that their object is not “the lovely song of the pleasant voice,” but “the words of soberness and truth.” And the belief of this will both assist him in his closet preparation; and open his mouth, and enlarge his heart, when he comes to deliver the fruit of his meditation and his prayers.

It may also facilitate this duty, if it be performed rather from the reading-desk or lectern, than from the pulpit. The place from which Holy Scripture is read, seems not unsuitable for expounding it; and there are some who will feel less constraint, so situated, than in a more elevated position. And as the charm of such a service is its simple and purely pastoral character, whatever renders it less formal, and allows the play of spontaneous and disembarrassed feelings, is desirable.

## CHAPTER V.

PUBLIC BAPTISM.

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IT is impossible to conceive any service, which ought to be of more deep and general interest, than that of Holy Baptism. Every time this precious ordinance is administered, a new member is added to the fold of Christ, and a fresh name inscribed in the book of life. One who was conceived in sin, and shapen in iniquity, is made thereby a member of Christ, a child of God, and an inheritor of the kingdom of heaven. A heritage of sin, and shame, and death, is exchanged for recovered purity and privilege; and for prospects so high and extensive, that they reach to heaven, and range through eternity. Surely, the occasion is one which Christian men will admit to call, in an especial manner, for their pious felicitations, and to claim no ordinary share of their sympathy and prayers. All who rejoice in that brotherly communion, which it is the effort of our Church, in all her formularies, to foster,—who are conscious of having been themselves baptized by one spirit into one body,—must own a personal interest in what then takes place. They must rejoice at a fresh admission to the enclosure and brotherhood of the Church, and to a participation in the inestimable blessings it bestows. And they cannot witness the inauguration of a new disciple, without a salutary sense of obligations and ties which they have themselves contracted.

In the baptismal service, we have an admirable summary of Christian doctrine. It sets forth the fall of man in Adam, and the means of his recovery in Jesus Christ. It teaches the mystical union between the Redeemer and His Church, which is the true foundation of brotherly communion amongst its members; and it reminds each of his own profession made to God in infancy, and of the extent and stringency of his federal engagement. When solemnized in the midst of the congregation, it proclaims these fundamental and catholic truths, in a ritual of surpassing beauty, and by emblems most significant and affecting. And it can hardly fail to impress the worshippers, both with the reality and extent of the blessings of which the Church is the channel, and with the nature of the communion to which it admits.

The exclusion, therefore, from public worship, of a rite so expressive of Christian truth, and which ought to be so dear to every faithful heart, was symptomatic of the age which witnessed it. It spoke a departure from wholesome doctrine, and a decay in Christian spirit. It told that truth burnt dim, and love waxed cold. And it doubtless contributed to weaken the sense, and relax the ties of church membership, as well as to lower the estimation attached to the initiatory ordinance of religion. Men came to regard baptism more as a conventional usage, than as a most high and holy appointment of God Himself; and to view it as a purely private and domestic transaction, rather than as an entrance upon public and extensive relationships, and an introduction to the universal brotherhood of Christ. What wonder that the sacrament, thus denuded of its character, lost much of its hold upon



men's minds, and that the truths which it developed and enforced were gradually obscured !

But with the revival of sound doctrine and devout feeling, all the ordinances of the Church have come to be better appreciated. And the sacraments, being no longer regarded as mere vain and effete forms, the wish has sprung up in pious souls, that they should resume their legitimate prominence in the public service. And this, not only because they are means and pledges of inward and spiritual grace, but also as they are badges of our profession, and witnesses by which faith is strengthened and confirmed. It is with no view of exalting the sign above the thing signified, or of shading the life-giving doctrines, which awoke the Church from formality and torpor, and are her only security against a relapse, that the public administration of this sacred ordinance is pleaded for. The object is, to increase the unction and interest of Divine worship, to convey more vividly the truths which the sacraments embody, to exhibit and enforce that spiritual and heartfelt communion with the Saviour Himself, on which the permanence of the Church and the salvation of her individual members depend.

In advocating the revival of public baptism, or of any other usage of the Church which has fallen into desuetude, it is with the impression that the act is duly appreciated by those who join in it — that it is felt to be a reasonable and spiritual service. Where there is no fervour on the part of the minister, no sympathy with the offices he is called to dispense, his flock may be expected to partake his apathy, and then every thing, which lengthens the time of service, will be distasteful. Services, however edifying and

impressive in themselves, will awaken no response : the congregation will weary of what has never been explained to them, and in which they consequently take no interest.

But such cases ought, surely, to be viewed, not as the rule, but as the exception. Experience has proved, that wherever the beauties and consistency of our formularies are disclosed, instead of weariness and distaste, interest and attention are excited by them. The spirit reflected from the pulpit is caught by the congregation. And when the baptismal ordinance is made the subject of express and earnest exposition, when both young and old are addressed on the privileges and obligations connected with it, the objections which are sometimes urged against its public celebration will give way ; and our congregations will gladly participate, in what they feel to be the vehicle of so much that is instructive and profitable to themselves.

Neither need the rite be of very frequent occurrence. In parishes of moderate extent, the last Sunday afternoon of each month will be generally found sufficient. Where the population is larger, the observance of holy days, the Wednesday and Friday prayer, or the daily service, will afford every facility. The convenience of the parents and sponsors is, of course, to be studied in such local arrangements ; but it will seldom happen, that there is either occasion or wish to deviate from the days prescribed, when they are once agreed on, and generally known.

## CHAPTER VI.

## C A T E C H I S I N G.

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“Catechists we are in virtue of our orders; and on us it mainly must depend whether the elements of Christian truth are fairly questioned into the understanding of the rising generation: on us it depends still more whether they find any entrance to their hearts. . . . No zeal in any other services can compensate for neglect of this. None, I believe, will be found in practice more useful for both young and old — for the children and their parents.” — *Charge by Archdeacon Samuel Wilberforce, 1843.*

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PREACHING is defined by Hooker to be “the explaining of the Word of God by a living form, and the application of it to the people’s use, as the speaker in his wisdom thinketh meet.” Its object is to arrest attention, awaken conscience, quicken self-reflection; to furnish piety with warnings, motives, and incentives; to impress the hearers with the character and purposes of God, and the state of heart and conduct which are consequently required of his creatures; — in a word, to make men wise unto salvation, and thus make ready a people prepared for the Lord. As a means of grace, who shall over-rate its importance? What numbers will have cause to bless God for it for ever! What devoted pastor, but with Herbert, will esteem his pulpit his joy and his throne!

But this should only render us more anxious, that our people should enjoy the full benefit of this sacred and saving ordinance. It must be obvious, that only in proportion as they understand our instructions, can they profit by them. And, perhaps, there is nothing in which a sanguine mind is more liable to self-decep-

tion. When a sermon has been composed and delivered under the influence of lively feelings, especially if there be the apparent sympathy of listening numbers, it is only natural to believe that solid and lasting impressions have been made. But pastoral visitation will often dispel the illusion, and show us how little has been really effected. When we come to talk with our people, in their own houses, of what they have listened to in church, we shall be painfully convinced, how much of our discourses has been as water spilt upon the ground ; how much that has apparently been assented, and responded to, has never been understood. And this, after we have used great plainness of speech, and endeavoured in discourse, to condescend to men of low estate, and, as far as might be, to make our lessons simple and impressive.

The reason is, that the simplest truths of religion have never been mastered, or are forgotten ; that there is need of more elementary teaching, and that more frequently repeated, than is compatible with pulpit addresses. Our humbler brethren need that “ we teach them again and again which be the first principles of the oracles of God<sup>1</sup>,” and that they “ have their reason exercised to discern both good and evil.”<sup>2</sup> And this can only be done by some mode which makes them think, which stimulates and keeps up attention, which enriches their vocabulary by an increased acquaintance with scripture terms, and makes one text reflect light on another, — that is, by a recurrence to the primitive ordinance of catechising. And happily the means are ready to our hands, and are already enjoined by authority. “ The Church has provided us with a catechism, and the rubric

<sup>1</sup> Heb. v. 12.

<sup>2</sup> Heb. v. 14.



says, "The curate of every parish shall diligently, upon Sundays and holy days, after the second lesson at evening prayer, openly, in the church, instruct and examine so many children of his parish, sent unto him, as he shall think convenient, in some part of this catechism."<sup>1</sup>

It is, indeed, objected that the increase of day and Sunday schools, since this rubric was published, renders its observance less obligatory now; and that such a mode of instruction, however profitable to the young, would fail to interest adults; and would have the effect of thinning our congregations, and sending them elsewhere, for the more stimulating addresses denied to them at church.

Now, as far as the young are concerned, it must be admitted, that they are at present in the enjoyment of advantages far greater than those possessed by their forefathers. And whatever discouragement we meet with in our attempts on the grown-up population, we may turn hopefully to God's future blessings on our schools. Still it may be questioned, whether the instructions of the schoolroom can ever be so effective as those delivered, in the face of the congregation, in the presence of friends and relations, and when the exercise is regarded as a part of public service, and consequently duly prepared for by both catechist and catechumen. Nor is it a slight recommendation of the practice, that it affords security for that pastoral inspection of the school through the week, which is so apt to be neglected amidst other pressing engagements.

As to dissatisfaction on the part of the congregation, when catechising is conducted with spirit and

<sup>1</sup> Archdeacon Bather, Charge, 1842.

intelligence, it is productive of quite a different effect. Experience proves that, instead of detracting from the interest of public service, it will serve materially to increase it; and that the attendance is never larger, or the attention more marked, than when it takes place. And it is easy to conceive, that in the hands of a catechist of ability, who gives his mind and heart to the duty, it may become a vehicle of general profit and delight. "There are two ways," observed Archdeacon Bather<sup>1</sup>, "in which the minister may address his auditory with great advantage. He has the opportunity, whilst the catechetical instruction is proceeding, of interspersing, as he gets his replies, many brief remarks and practical observations in a natural and lively, and therefore attractive and affecting manner; or he may sum up the particulars afterwards in a short discourse, and ground upon them, with good effect, the admonition which they obviously suggest."

There is, indeed, much to render such an exercise interesting and instructive to adults. Independently of the recollections of childhood, which are thus revived in the mind, and are generally of a softening and salutary character, "most persons take pleasure in contemplating the efforts of children; and here the audience is composed of persons who regard the very children before them with peculiar solicitude. The parents of many are observing the development of their faculties: and so are the friends and supporters of the school;" and hardly an answer will be given which is not watched for with interest by some one more immediately connected with the child. Indeed

<sup>1</sup> See a valuable charge entitled "Hints on Scriptural Education, and on Instruction by catechising," from which the quotations in this chapter are taken, and which deserves the attentive study of every clergyman.

the exercise itself, if judiciously conducted, is almost sure to arrest and fix attention. "For next to being asked a question ourselves, nothing awakens and interests us more than hearing others questioned. There will be curiosity to hear the child's reply. A thought will scarcely fail to cross the listener how he should reply himself, or whether he could reply. Many are glad to get information without the risk of exposing personal ignorance ; and when the information is watched and waited for, it is retained. And thus we have the opportunity we so much want—of instilling instruction drop by drop, into ignorant adults as well as into ignorant children."

As has been observed, the exercise is one which must be duly prepared for ; and this, both on the part of the children and the catechist. The children must first be taught in school what they are to produce at church. "Having been instructed by questioning the meaning into them, they must be examined by questioning the meaning out of them." And the fact, that knowledge is to be acquired, in order that it may be produced, will have a most salutary effect on both the teachers and the taught. The teachers will be stimulated, through the week, by the consciousness that the result of their labours is to be tested in the face of the congregation ; they will be incited to make their lessons intelligible, and to see that they are really acquired : and the disheartening consciousness which so often deadens exertion, that no one is acquainted with or interested in their efforts, will give place to a desire that, through the proficiency of their pupils, credit may be reflected on themselves.

Though the art of catechising is by no means of easy attainment, or dexterity in it common, its nature



is intelligible enough. It may be defined, the communicating knowledge by asking questions, and correcting the answers; and its necessity must be obvious to any one who has endeavoured to extract information from children, who have never been subjected to the process, whose acquirements are mere matter of rote, and to whom they are consequently so much useless lumber. All must admit its importance who, having read on any subject without noting particular points, and subjecting the whole to some process of analysis, find, when facts are called for, and their knowledge ought to be producible, that they are all abroad, and have really acquired nothing. "And the skill of it," as laid down by Herbert in his *Country Parson*, "consists in these three points: first, an aim and mark of the whole discourse whither to drive the answerer, which the questionist must have in his mind before any question be propounded, upon which and to which the questions are to be chained; secondly, a most plain and easy framing of the question, even containing in virtue the answer also, especially to the more ignorant; thirdly, when the answerer sticks, an illustrating of the thing by something else which he knows—making what he knows serve him in what he knows not."

The advantages of such a process to those subjected to it, will be readily understood; and they are stated with great earnestness and power in the charge which has been already alluded to. And first it arrests attention. "At a sermon," says Herbert, "men may sleep or wander;" "but when one is asked a question, he must discover what he is." The catechist's method "forces him to think. Some little effort and application of mind is required of him—is actually extorted from



him every moment. . . . There is no lassitude, therefore, either with him or with his fellows: for the question, though addressed to one, was put in effect to all; and the next question may be put to any, and accordingly all are on the watch, and all eyes bent upon the instructor, demanding, as it were, whither he would lead them next."

Again, catechising teaches, by detecting ignorance and correcting mistakes. And this is the true way to teach, by showing where information is needed, and exciting curiosity about it; and it is far better to make the pupil correct and inform himself, than for the teacher to do all for him. What you tell him he forgets; what he hunts for till he catches it himself, he prizes and retains. It also gratifies, at every fresh step, with a sense of acquisition, of capacity, of having got hold of something, and being able to acquire more. Even when the answer is in the book before him, or is expressed in an ellipsis, yet the question directs the child where to look for it, and then to utter it with his own lips. "The little matter which he has told you he will remember, which is better than having a wise saying of yours to forget, and he will have taken the first step towards giving his mind to the subject-matter of his reading; whereas the most he knew before, or sought to know, was that such or such a combination of letters indicated such or such a sound."

Catechetical instruction has the farther advantage, that it imparts accurate, harmonious, and enlarged views of Divine truth. It leads the pupil to collate and combine passages of Scripture, by a process delightful to himself; and thus serves to explain one text by another, and to imprint both on his mind

in a connected and available form. It stores his memory with Scripture, and enables him to use it. "When a child produces one text to expound another, he puts what he remembers to use, he goes to work with it, and gets something out of it. Through collation of two passages he remembers both; and his memory is of the sense and of the *words*, as *expressing that sense*. People sometimes wonder at the quantity even of long passages which children will quote and repeat. This is the way, however, by which they are brought to it, and not by setting them down to learn passages by rote. And how much the method excites and interests them, and, at the same time, how easy it is to store their memories by means of it, may be seen in this, which, in the church, it is often necessary to check;—that when, in answer to a question, one child begins to quote a text, many more invariably, and often the whole school, instantly, and with a natural sympathy, go along with him in the utterance of it to the end."

By public catechising, you thus prepare the mind to profit by formal discourses. Not only has the necessary elementary knowledge been conveyed, and the mind been stimulated, and had its reasoning faculties exercised, so as to be able to take in a course of consecutive reasoning; but it is also stored with facts and texts, which will corroborate the lessons of the pulpit. It is in a state to profit by didactic teaching; it can follow and appreciate a sermon; it has vouchers for the accuracy and force of all you say. And other and important collateral results have been attained. The person of the pastor, the formularies of the Church, its doctrines and its authority, are all endeared to those, who have been familiar with them

from childhood, and who recognise them as deserving their dutiful observance.

Few will deny the benefit of cherishing such impressions. Whatever stimulates sentiments of reverence and attachment in the youthful mind, is a holy thing. And what so likely to do so, as the connexion, in school and sanctuary, between the pastor and the younger members of his flock? Lessons are doubly valued, when issuing from lips that are endeared by early association. Whether addressed from the pulpit, or dropped by the sick-bed, or uttered at some critical stage of life, when pastoral suasions are most needed, with what force do they come from lips revered in early years! How sacred to our hearts the very spot, where we once clustered amidst listening elders, at the feet of that guide of our youth, — whose accents are still remembered, whose image is amongst the holiest recollections of holy childhood! How sweet the memory of friendships, then and there contracted, though distance may have since divided, or death severed us from all that participated in these blessed, and never-to-be-forgotten lessons!

Amongst the advantages of catechising, those which accrue to the clergyman himself, are neither few, nor unimportant. The actual knowledge acquired in preparation for it, and the exercise of mind at the time, must be of infinite service to one who is by office, an instructor of the unlearned, a teacher of babes. Both will be found materially to aid him in the arrangement and composition of sermons; to impart the clearness, perspicacity, and point, so valuable to a preacher; and in no slight degree to furnish him for the ordinary routine of pastoral duties. In order to make the subject of examination interesting and



instructive to others, the catechist must have viewed it in all its different bearings; must have studied passages of Scripture, in their literal construction, and mutual connexion and inter-dependance, and in their applicability to the topic immediately in hand; must have cultivated that plainness of speech and naturalness in shaping his questions, which are to make his object and meaning easy of apprehension. He must have gone over the ground step by step, and viewed it in a variety of lights; must have collected and collated his materials, and tried to bring them down to the level of uninformed minds. And it is easy to understand, how much he will have learnt, himself, from this preparatory process, and from the habitual contact with the very cast and calibre of intellect which he has to deal with in his daily ministrations. He will be provided with tools, and have acquired dexterity in handling them; a number of graphic and translucent images will be stored in his mind; his power of picturing and illustrating truth will be increased: and when he comes to converse with his humbler parishioners in his pastoral visits, he will be versed in topics of instruction, which he knows how to express in simple terms.

Nor is there any service more likely to attach a people to their pastor, than this attention to the lambs of his flock. To the hearts of parents it seems, indeed, a straight and easy road. Not only does it manifest an interest in those they love, which, if sensible and right-minded, they must appreciate; but it associates them with him, in a work full of interest and profit. In their natural desire for the proficiency and creditable appearance of their children, many will be disposed to superintend and forward the work



of preparation ; and thus will engage themselves in studies twice blessed, to parent and to child. Nor, where this tuition is improved, is the hold thus established of a brief or transient character, but rather one which parental affection may be expected to cherish and retain. Do the objects of solicitude grow up to be a support and joy ? To whom will the heart so naturally turn as to him who, under God, laid the foundation of future excellence ? Are they, to the eye of sense, prematurely removed ? With whom will their image be so tenderly linked in a parent's breast, as with the shepherd, who fed them in a green pasture, and led them forth beside the waters of comfort ; who taught their young hearts to aspire to heaven, and trained them for its courts ?

By this means, also, may religious instruction be extended to a part of the flock, which are otherwise more removed, than any other, from pastoral influence. In the Sunday-school a clergyman has ample opportunity of intercourse with the children of the poor. But those of a higher class are not sent there for instruction ; and in consequence, they are often worse grounded in Divine truth, and necessarily less under the eye of the pastor, than those in an humbler walk of life.

A return to the practice, enjoined by the Church, would not only bring the youth of the more influential classes into salutary contact with their clergyman ; but also conciliate their interest in those, with whom it is so important that they should be united in the bonds of charity. When standing, side by side, in the immediate presence of Him, in whose eyes rich and poor are both alike — when listening together to one, who is equally interested in the happiness of

each,—reciprocal charities might, perchance, revive in hearts, too long and most injuriously estranged ; and the relative duties of master and servant, workman and employer, be more religiously discharged, in the recollection of common lessons, received in youth from one, who was a common friend and father.

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The writer's habit has been to spend one hour on the Sunday in the village school, and another at the communion rails, with the children of his wealthier parishioners, and the younger members of his own family. They are afterwards publicly catechised with the other children, on holy days, and on the last Sunday of the month, in the presence of the congregation.

## CHAPTER VII.

## CONFIRMATION.

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“ A blessed time is that to me, —  
Of all my pastoral ministry  
To toil most pleasant given ;  
When face to face, in conference sweet,  
The younglings of my flock I meet,  
To speak of Christ and Heaven.”  
MOULTRIE'S *Lays of the Parish*.

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THE rite of Confirmation is objected to, and its utility questioned, by those who separate from our communion. But by the faithful pastor of our Church, it is felt to be an ordinance replete with blessing. None affords him greater opportunities of usefulness ; none yields a richer return to labour : to none does he revert with greater thankfulness. It was the seed-time of a harvest, which is continually springing up to cheer him in his onward course : his own experience confirms the wisdom of its appointment : the arguments, grounded on its occasional abuse, only quicken his diligence in improving what he has found to be of inestimable value.

Like every other means of grace, it is indeed, at times neglected, and even grossly profaned. But apart from its claim to respect, as of apostolic institution and primitive usage, the rite itself is so seemly, appropriate, and important, that it might be supposed to disarm prejudice. Viewed as a solemn call to re-

flection; as an appeal addressed to the conscience and heart of the young; as a means of promoting close and affectionate intercourse between them and their pastor, at a most important period of life; moreover as an occasion of securing to them the prayers of the Church, the invocation of the Spirit, and the blessing of the bishop; how can we question its propriety? When to this, we add the religious impressions, deep and lasting, to which it has so often given birth — when so many can appeal to it, as the season of a great and eventful change, as the dawning of new hopes and endeavours, as the commencement of a deepened spirituality, and a closer walk with God — it seems to challenge the approval of every spiritual mind.

*Its Nature.* — 1. In the eye of the Church, it is the seal and complement of privileges conferred in Baptism, and a public federal act on the part of the catechumen. It is the recognition, and personal assumption, of obligations imposed in infancy. It carries back the mind of the young Christian to that solemn act of dedication, in which he was presented by the authors of his being, a living sacrifice unto God, and admitted within the pale of the Christian Church. It meets him, at the threshold of the duties and trials of life, with a direct, personal, and pathetic appeal; urging him to self-examination, repentance, and prayer; reminding him of what is implied in his profession as a Christian, and of previous benefits which may have been overlooked and unimproved; assuring him of help and grace, if sincerely sought for; and proffering a higher degree in the school of his Divine Master.

It says to him, — Hitherto you have been partaker of privileges in virtue of a profession made, and of vows undertaken for you by others: now, having come to



years of discretion, and having learned what was promised for you in Baptism, you are required, with your own mouth and consent, openly before the Church, to ratify and confirm the same. Recall, then, the ties which your mother the Church has hung around you; be-think you of all to which she has engaged you;—and with the sense of your paramount obligations to Christ Himself, blend an acknowledgment of what you owe to her, His handmaid. When you were yet unconscious of your own wants, and of the care and tenderness of others, she took you in her arms, and washed you from nature's shame, and introduced you into her holy and happy family. She spread her skirt over you, and prevented you with the blessings of peace; she gave you a heritage among them that are sanctified in Christ Jesus; and she bound you to the universal practice of that godliness which has promise of both worlds, and is essential for admission to those heavenly abodes to which it is her aim to lead you. She now calls on you, of your own free will and deliberate choice, to accept the blessings she has secured to you; to ratify the contract made on your behalf; to acquiesce in the service, to which you were bound from the womb as God's creature, but are doubly pledged, as the Church's child, and through her instrumentality a redeemed Christian.

Before you do so, review your by-gone life; ponder your many deviations from the baptismal contract; implore God's pardon for what is past, and His grace for time to come; and then, in the presence of God and His congregation, renew the solemn vow and promise that was made in your name at your Baptism, ratifying and confirming the same in your own person, and acknowledging yourself bound to believe, and to

do, all those things which your Godfathers and Godmothers then undertook for you. It will be a most solemn occasion, a marked and momentous epoch in your life,—a day much to be remembered unto the Lord, and the pledge of higher and richer blessings, if it is sincerely and reverently observed. Yes! happy, thrice happy, if, when you stand up before the Church to take this vow, and kneel to receive the blessing of her chief pastor, you promise and purpose, from the heart, what your lips profess. It is, indeed, no new obligation you contract; for Christ's claim is in force already, and can neither be strengthened by your recognition, nor cancelled by your drawing back: but to yourself how great the benefit, if with a true penitent heart, and lively faith, and resolved purpose, you present your body a living sacrifice, holy and acceptable unto God, and give yourself to Him who alone can make you happy!

2. But Confirmation is not merely a ratifying, on the part of the catechumen, of engagements contracted for him when an infant. By this holy rite, as by a public instrument, he is formally invested with the privileges into which he was baptized; his fellowship with Christ is visibly acknowledged; he is admitted into full communion with the Christian brotherhood; and he becomes free of that Holy Table, at which he is to be knit, in still closer ties, with the Church's Head, and His redeemed members.

As introductory to the Lord's Supper, the advisableness of such an ordinance is most obvious. Some test of a devout state of feeling, of individual fitness for participating in so high a blessing, is clearly requisite. It is insisted on even by religious communities, which reject the particular rite of which the

Church avails herself. But nothing, which in such a case is employed as a substitute, seems by any means so suitable as confirmation. None can plead such venerable sanctions; none involves such a salutary course of training; none has such close affinity, and strict accordance with the initiatory ordinance, of which it is the seal.

3. Besides, the impressions likely to be produced on an ingenuous mind, by a rite so solemn and affecting in itself, and thus intimately connected with sacramental obligations and privileges, will naturally suggest themselves. And when the occasion is improved, these impressions can hardly fail to be deepened and sanctified by intercourse with one, who perhaps himself administered the baptismal rite which the young Christian is about to ratify, — by whose lips many a lesson preparatory to confirmation has been conveyed; and who has always been regarded as a spiritual friend and father. Dear and hallowed, as is the relation which subsists between the pastor and the lambs of his flock, surely never is it so benign and beautiful as now! Inestimable, indeed, are the avenues now opened to the youthful heart; the opportunities now afforded, of stimulating all that is good and gracious in it; of pressing home and practically applying acknowledged truths; of fanning into a flame any sparks of divine life; of ripening into fruit the good word, which it has been the object of previous culture to implant, but which until now may have been lying dormant.

*Pastoral Preparation for it.* — The benefit to be reaped from the ordinance will, however, mainly depend upon the manner in which these openings are improved. And therefore there are few duties more



anxious and important, than that of preparing candidates for confirmation. It calls for the expenditure of both time and pains; it requires the exercise of patience and long-suffering. It must be entered on, and carried through, in the spirit of earnest prayer. And though it is its own reward, and imparts to the pastor many a salutary lesson; yet it will dash not a few sanguine expectations, and prove at times very disheartening. For it will discover to him much of ignorance, heedlessness, and even superstition, amongst the younger members of his flock, of which, perhaps, previously he had no idea. He will be startled to find some of them unacquainted with the very elements of Christianity; and be grieved to detect, in other cases, that what is known, is mere matter of rote, which has left head and heart alike unimproved.

Such discoveries are, nevertheless, of much use to a pastor. They show him both how necessary his instructions are, and how simple and often-repeated they require to be, — how “precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.”<sup>1</sup> They teach him not to take for granted, that what is familiar to himself, is necessarily so to his younger, and poorer brethren. They lead him to set a higher value upon catechetical instruction, and upon the lessons of the week-day and Sunday school; and excite him to direct his attention more to the cottages of the poor, and to the culture of the youthful mind.

It is, indeed, impossible to overrate the benefit which results to the parochial minister, from the inspection thus promoted. Nothing furnishes him with

<sup>1</sup> Isaiah, xxviii. 10.



so true an index to the nature of his own duties, and the best methods of discharging them. And if he be really in earnest, it will be sure to prompt and stimulate future exertions. While conferring with this interesting portion of his flock, light will ever and anon break in upon his mind; neglected spots in his vineyard will be opened up; new paths of usefulness, and fresh methods of reaching them, will suggest themselves; he will learn more of the exigencies of his charge, and of its demands upon him; will contract a deeper sense of personal insufficiency, and of the need of Divine help and guidance; will be at once humbled and encouraged. And it may be hoped, that he will return to his pastoral walk, with an improved acquaintance both with others and himself; with quickened energies, and mind braced; with his sense of duty enlarged and deepened, and with more hearty zeal to discharge it.

The nature of the obligations assumed in confirmation, sufficiently denotes the particular office of the pastor, in preparing candidates for this solemn engagement. It clearly implies, that those whom he presents to the bishop, should both be instructed as to what is required from them, and be qualified and disposed to discharge it. And it must, therefore, be his business to ascertain, if possible, the true state of their religious attainments; and, as far as may be, to impart to them that in which they are deficient.

With this view he must have frequent intercourse with the candidates; and to effect this, must employ both method and arrangement. His first step will be, to ascertain the number and names of those who mean to offer themselves, and to fix the hours most convenient for the sexes severally to attend. He will

then proceed, to classify them for examination and instruction, according to what he finds, on a general inspection, to be their comparative proficiency. And the smaller he can keep these classes, the more likelihood is there of a real blessing resulting from his labours.

His object will be, to promote seriousness and self-knowledge on the part of the young people; and to press on each the sacredness and responsibility of the work in hand. He will seek to solemnise the heedless, to encourage the diffident, to analyse the motives by which they are respectively influenced in offering themselves; and to encourage them to appeal unreservedly to himself, as their spiritual friend and guide. He will try to detach their thoughts from others, and to fix them upon what is personal to themselves.

In this way, he may hope to counteract, what so often mars the service, and makes it nugatory. Young persons are led to offer themselves for confirmation, because others of the same age and circumstances do so: and hence the heedlessness which so often perverts, what might be the means of a great blessing, into an occasion of sin. On this account, there is proportionate need of that close and pointed application, which may bring the sense of individual responsibility home to the conscience, and erect there the standard of fitness for participation in the approaching service.

*Private Conference with Candidates.* — And this would show, in every case, the need of conference with the candidates, singly and in private. The presence of others must prevent anything like pointedness of appeal, or candour of avowal. And yet without these,

intercourse with a clergyman on such an occasion degenerates into a mere form; the ticket is applied for, and given as a matter of course; and the subsequent rite is not likely to be much regarded, when the preparation has been so scant and slovenly.

But let the clergy evince the value they attach to this sacred ordinance; and a corresponding impression will be produced on catechumens. The deep seriousness of their pastor, his paternal interest in their spiritual welfare, his obvious anxiety to render confirmation a means of blessing, will awe and melt them. Comparatively few will be unmoved by efforts so evidently meant for their salvation, by pastoral fervency and affection, by prayers and tears poured out for them. Such earnestness will prove contagious. The young may hold cheap, and consequently profane, what others, who ought to be wiser and holier, may seem to undervalue: but they are proverbially accessible to love and veneration; and never are such appliances more ready to the hand than at such a time.

It would therefore seem, that more benefit is to be looked for, from conferring with the candidates individually, or in small classes, than from the delivery of set discourses. Short and simple addresses, on which they may afterwards be questioned, may indeed be of service; and on closing the course of preparation, and before issuing the tickets, the pastor would naturally feel himself called on to address the candidates collectively. But the ticket is better presented to each alone; and then words, however few and simple, may be hoped to sink into the heart, and may perhaps be recalled with profit in after-life.

*Introductory to Lord's Supper.* — When the bap-



tismal engagement has thus been enforced in the spirit of faithfulness, affection, and prayer, we may hope that many, who offer themselves for the blessing of the bishop, may be disposed and meet to partake of still richer privileges. To these confirmation is meant to pave the way. It may be viewed, as preparatory to that more intimate and endearing communion with the Church's Head and His members, of which the holy Supper is the pledge and seal. The Church obviously intends, that all who have ratified their baptismal covenant, should be admitted into her full communion; that having personally sealed the initiatory sacrament, they should no longer be debarred from the second. She does not anticipate that any will exclude themselves. Her object is rather to define the period, when all who are incorporated with her by baptism, may be enwrapt in closer folds. She feels that she has higher privileges, a more hidden life, an intenser fellowship behind. And being affectionately desirous of them, because they are dear to her, she asks, — when may these my children, mine by baptism, be doubly mine by participating in the Supper of the Lord? when may I lead them to the holy Table, and display before their eyes the symbols of their Saviour's passion, and place within their lips the living bread, which he, that really eats, shall live for ever? And she seems to have decided, that when they have reached "the years of discretion" required for confirmation, they are also admissible to the holy Communion.

The importance of their availing themselves of this precious opportunity, is thus enforced by an earnest and accomplished writer: — "In many cases this is the turning-point. If the confirmed catechumen



seals his vows at the holy table, and seeks for a living right in communion with his Lord, 'he goes on thence from strength to strength, until he appears before his God in Zion.' But if he postpones communicating, and waits to become fitter, the Spirit of the Lord ceases to strive with him, his better feelings die away, he falls under the power of some temptation, and perhaps never more regains that state of promise which he had reached at confirmation."<sup>1</sup>

Still it cannot be denied, that on this point the sanction of the Church may be unwisely acted on. Nor would any one, who has the religious interests of the young at heart, encourage any thing like precipitation in their approaching, what all must feel to be the most holy and solemn act of religion. Such precipitancy may inflict a serious shock upon the moral sense, and be productive of lasting mischief. It has served, in some instances, permanently to lower the standard of religion, and thus led to a heartless formalism and habitual desecration of holy things. In other cases, it is acquiesced in, against the conviction of the young themselves, and while felt to be a profanation; and will then be recalled in after life with penitential anguish.

It may, indeed, be urged, that the impropriety consists in admitting to confirmation any who would be unworthy communicants. But this argument is less sound than specious: for assuredly there are those, whom we may not repel from the one ordinance, yet should not be justified in inviting to the other. Where there is the requisite religious knowledge, accompanied by correct morals and outward pro-

<sup>1</sup> Archdeacon Wilberforce's *Eucharistica*.

priety of conduct; and where, after the nature of the obligation has been fully explained and enforced, the catechumen prefers his plea to confirmation, it can hardly be disallowed. We may lament that the mind is not more deeply impressed, and the heart more given to God; but we should exceed our commission, in exacting a higher standard than the Church herself has fixed. We may hope, that when the federal act is completed, the sense of responsibility may deepen, — and that increased obligations will entail more of spirituality and self-surrender. But for an approach to the sacramental table, a participation in holiest mysteries, and that intense and intimate union with the Saviour, described as a “feeding on Him,” and “dwelling in Him,” there seems more required. And happy as the pastor must be, to welcome the younger members of his flock to this holy feast, and to see them offering themselves a reasonable, holy, and living sacrifice unto God, — unless they come with a true penitent heart and lively faith, — with minds spiritualised and earnest affection, — how could he esteem them “as holy and clean, arrayed in the marriage garment required in Holy Scripture, and worthy partakers of that holy Table?”

*Administration of the Rite.* — It will be admitted, that every means should be adopted to render the actual service, one of deep and solemn interest. Whatever can aid reverent and devout feelings, or preclude those of an opposite description, ought to be studiously attended to. The occasion is one of infinite moment; its effects are likely to be extensive and lasting; to colour and influence all future life. How important, that at such a time, all the adjuncts

should be in keeping with its sacred character; that throughout, it should be observed as a Christian festival; that on this day especially, those whose renewed dedication to God it witnesses, should be kept in a thoughtful and serious frame of mind.

To expend time and pains on previous preparation; and when the day for administering the rite arrives, to remit attention to the candidates, and delegate a care, so peculiarly pastoral, to others, — what is this but to desecrate and stultify the whole?

Not so with the right-minded and earnest pastor. The event to which he has been looking forward, for which he has been labouring to prepare his youthful band, which has been the subject of so many anxious thoughts and prayers, is now approaching. He will, therefore, only redouble his exertions, watching all the proceedings with wakeful and jealous eye, and trying to exercise a sort of pastoral ubiquity. He will do his utmost, that the full benefits of the ordinance may be realised by those whom he presents to the bishop, and that nothing, which he can prevent, may occur to distract and dissipate their minds. When the confirmation is held in a different parish, the candidates, except when they go to, or return from service, with relatives or sponsors, should be assembled in proper time; and conducted, with an interval between the sexes, by the clergyman himself; nor should they be out of his sight, until dismissed with the certainty of their retiring at once to their respective homes. Where there are two clergymen, the superintendence of the male candidates will naturally devolve on one of them, that of the females on the other: or the services of the school teachers, district visitors, or other

respectable and pious members of the flock, will be readily rendered on an occasion, which will be felt by all such, to be a matter of common interest and responsibility.

In like manner, when the service is concluded, the candidates should be marshalled by the clergyman, and conducted back in the same order to their own parish. After such an ordinance, to abandon them to roam about and straggle home, when and how they may be minded; or to allow them to repair to public-houses for refreshment, is voluntarily to expose them to temptation; and is likely to counteract whatever good impressions may have been just imparted. What refreshment is thought necessary, should be furnished in the school-room, or other suitable apartment, in their own parish, on their return. And a slight repast thus provided, at which the clergyman presides, will both manifest friendly interest; and afford occasion for further admonition on the sobriety and Christian conduct, to which they have just so solemnly pledged themselves. By such precautions, the holiday character, which too often attaches to this service, will be avoided; and scenes prevented, which it is to be deplored have sometimes occurred, to shock right-minded churchmen, and to prejudice, and further estrange dissenters from our communion.

It may be added, that a little previous co-operation among the clergy of the several parishes, will impart a more orderly and interesting character to the day. When the numbers to be expected from each parish—the sexes being distinguished—are made known to the parochial authorities of the church in which the rite is to be administered, the seats to which they may be



severally led, can be assigned ; and thus a good deal of unnecessary confusion be avoided. Arrangements might be even made, where such cares are not thought undeserving of notice, that the female candidates should be provided with something of a uniform dress, — a plan in keeping with the service, in itself one of the most touching and imposing in our whole ritual.

It only remains, to say a word upon the desirableness of cherishing impressions, which it may be hoped have been produced by confirmation, and of keeping up personal connexion with so interesting a portion of the flock. In his addresses from the pulpit, a clergyman will have frequent opportunities of stirring up their minds by way of remembrance, and of inculcating conduct suitable to a profession, so publicly and solemnly made. But he will also feel it of benefit, to assemble them by themselves, from time to time, for more close and special instruction ; and in this department of duty, if a married man, he ought to count on valuable assistance from his partner, with the females. By an hour thus spent on the Sunday, the occasional loan of a well-selected volume, a few words of advice and encouragement addressed to each, he will show that he keeps a parental eye over them. He may also do much in this way to retain them in regular and healthful communion with the Church, whose vows, imposed in baptism, they have since spontaneously renewed, — and of whose care for their happiness they are thus continually reminded.

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With a view of retaining a season, so much to be remembered, in the mind, it has been the writer's practice to present each of the candidates, received at the Lord's table, with a "Companion to the Altar," inscribed with the dates of admission to both ordinances.

Admitted to Confirmation,  
July 24. 1843.

Admitted to the Lord's Supper,  
Aug. 6. 1843.

Thy vows are upon me, O God. Ps. lvi. 12.

## CHAPTER VIII.

### HOLY COMMUNION.

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“ The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.” — *Catechism*.

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THE Sacraments are means ordained by Christ Himself, by which divine life is imparted and maintained; by which God conveys Himself to us, and we yield ourselves to God; by which Christ and His Church are incorporated the one with the other. “ By them Christ severally deriveth unto the members of His Church that saving grace which He originally is or hath for the general good.” “ It is His institution, which giveth them their very nature; it appointeth the matter whereof they consist, the form of their administration it teacheth, and it blesseth them with that grace whereby they are to us both pledges and instruments of life.” <sup>1</sup>

In baptism, we have the beginning of the life of God in the soul of man: thereby the Holy Comforter reclaims His temple in the human heart; Christ is formed in it, the hope of glory; man becomes once more a habitation of God through the Spirit. In the eucharist, the life thus infused is fed; union with the ever-blessed Trinity is promoted; God's gifts are, as by an instrument, conveyed and made over to us; the graces which are the true tokens of the Divine presence in the heart, are continually renewed. The declarations of Holy Scripture, catholic consent in every age, the language of our own formularies,—all

<sup>1</sup> Hooker, book v. ch. lvii.

are full and explicit as to the reality and amount of the benefits imparted, where the sacraments are duly administered and received.

“We receive Christ Jesus in baptism once as the first beginner, in the eucharist often as being by continual degrees the finisher of our life.”<sup>1</sup> And, therefore, an intenser value for the holy Supper, evinced by more devout and frequent participation, is the result and pledge of deepened piety. Such as would live the inner life of faith, who long for communion with God and with all who bear His name, will prize the means and seal of so great a blessing. They will hunger for the banquet of that most heavenly food, that they may be made to drink into one spirit; the breathing of their hearts will be, “Lord evermore give us this bread.” And the true test of ministerial usefulness will, therefore, be afforded, — not by the crowds which flock to attractive preaching, but by the number of lowly worshippers, who gather round the sacramental table, and feel that “Christ’s flesh is meat indeed, and Christ’s blood is drink indeed.”

Fenced, as this holy sacrament is in our Church, from the extremes of superstition and profaneness, it furnishes the pastor with the surest means of both testing and promoting religious feeling. On no other ordinance can he expect so great a blessing; for in none other is Christ so present with His Church, nor are the bonds of mutual charity amongst His members so closely drawn. And whilst other evidences may be spurious, and can never be satisfactory, while this is wanting, — where there is an intelligent apprehension of this blessed mystery, and a heartfelt participation, — where the sacrament is sought as a means of

<sup>1</sup> Hooker, book v. ch. lviii.



union with Christ Himself, and with those who believe in Him, — he may cherish the hope, that they who are habitually partakers of this holy communion, are “very members incorporate in the mystical body of Christ, and heirs through Him of His eternal kingdom.” He may expect to see them abound in the fruits of righteousness, and adorn the doctrine of God their Saviour; and may believe, that what thus knits his own heart to them, and makes him so long after them all in the bowels of Jesus Christ, is indeed the bread which cometh down from heaven.

For what is there of vital or saving grace, to which this divine mystery does not avail,—which it does not instrumentally convey, to every faithful and devout communicant?

Is it a witness to Christ which we require; a lively and significant memorial of His sacrifice, and a means of preserving it ever foremost and fresh in the minds of His people? “He hath Himself instituted and ordained holy mysteries as pledges of His love, for a continual remembrance of His death, to our great and endless comfort.” “As often as ye eat this bread, and drink this cup, ye do show the Lord’s death till He come.” What shall preach Christ so forcibly?—what serve so evidently to set Him forth before our eyes, crucified among us, as this pathetic emblem of His passion? The sacrament is in this way both symbolical and commemorative; it both teaches what Christ is to His Church, and it keeps Him in perpetual remembrance.

Shall we view it, as a renewal of our baptismal covenant, a fresh act of self-oblation, in which we pledge ourselves anew, and offer our souls and bodies a holocaust unto God? What can be so solemn and suitable an occasion, as that in which we are sanctified

both soul, and body, by Christ's sacrifice, so that we may offer up ourselves, our goods, our vows, our praises, and whatsoever we can give, and be sure of acceptance!

Would we excite the heart to repentance, quicken sensibility to sin, and inflame gratitude to Him, through whom we have received the atonement? Would we realise at once the penalties due to our offences, and the infinite provision made for our relief? Do we say, "O that my head were waters, and my eyes a fountain of tears, that I might weep day and night" for my sins. Where so likely to feel, so suitable to bemoan them, as in the immediate contemplation of the wounds which they inflicted, the body broken, the blood shed for their remission.<sup>1</sup>

Is it a renewed assurance of acceptance, a fresh pledge of forgiveness we desire? Do we long for reiterated tokens of reconciliation with God — proofs, not to be disputed, that His justice is satisfied, His displeasure assuaged—that he will welcome our sacrifice of a broken spirit and a contrite heart? Is "the remembrance of our sins grievous unto us, and the burden of them intolerable?" and do we seek some place where we may acknowledge and bewail them, and obtain fresh earnestness of pardon? Where were this to be found, if not in "this forcible rite of intercession," which at once commemorates the Saviour's passion, and claims our acquittal as its price?

Do we long for communion with those who most nearly resemble their Divine Master? Would we be knit in closer bonds with the saints that are in the earth, and the excellent in whom is all our delight? Feeling, that among them alone there is security for

<sup>1</sup> 1 Cor. xi. 26.

friendship, and sympathy and congeniality of soul, do we ask for stronger and more lasting ties than are of this world? Would we consecrate and eternize bonds, of which God is himself the centre, and which we therefore feel He must approve and intend to bless? Where should we rivet such ties and make them holy, if not at the table of the Lord? "For this is a communion as with Christ the Head, so with all the members of His mystical body. This is the true love-feast of God our Saviour, wherein we profess ourselves inseparably united both to Him and His; if there be more hearts than one at God's table, He will not own them. These holy elements give us an emblem of ourselves. This bread is made up of many grains, incorporated into one mass; and this wine is the confluent juice of many clusters . . . all eat of one bread, and drink of one cup."<sup>1</sup>

Is it our desire to compose differences; to allay all unkindness; to forego every wrong, or to bear it patiently? Would we learn "to be of one mind, to have compassion one on another, to love as brethren, to be pitiful, courteous, not rendering evil for evil, but contrariwise, blessing?" Would we pluck every rankling thorn from our bosom, and contract the tempers and affections of the blessed? Where should we do so, if not at this feast of charity — the memorial of a love, which is to be the pattern and measure of our own. "Here there is no place for rancour and malice, none for secret grudgings and heart-burnings; . . . here must be an absolute and free acquitting of all the back reckonings of our unkindness, that we may receive the God of peace into a clear bosom."<sup>2</sup>

<sup>1</sup> Bishop Hall, quoted in *Eucharistica*.

<sup>2</sup> *Ibid.*



Above all, would we say with an Apostle, "Truly our fellowship is with the Father, and with His Son Jesus Christ."<sup>1</sup> Would we knit ourselves to Him, who is our life, by whom are all things, in whom all things consist; severed from whom we wither, and can do and are nothing? Would we dwell in Christ, and be found in Him? Do we ponder such words as these, "He that hath the Son hath life, and he that hath not the Son hath not life?"<sup>2</sup> "He that eateth my flesh and drinketh my blood dwelleth in me, and I in Him."<sup>3</sup> Do we find identity with Christ thus described, "As the living Father hath sent me, and I live by the Father, so he that eateth me shall live by me."<sup>4</sup> Shall the most forcible and lively terms, which language supplies, be employed to denote the intimacy and intensity of the union which subsists between Christ and true communicants, and shall we either denude the sacrament of its efficacy, or hold cheap a grace so infinite!

To regard the eucharist as a mere memorial or representation; to take it as "a bare resemblance of things absent, or a naked sign of grace;" or to suppose that its object is merely to impress the mind, as the Holy Ghost by hearing teaches, — is to rob it of its very essence as a sacrament. True it is "not a physical, but a moral instrument of salvation, and unless performed, as the Author of Grace requireth, it is unprofitable. For all receive not the grace of God, which receive the Sacrament of His grace. Neither is it ordinarily His will to bestow the grace of sacraments on any, but by the sacraments; which grace also they that receive by sacraments, or with sacraments,

<sup>1</sup> John i. 3.<sup>2</sup> John v. 12.<sup>3</sup> John vi. 56.<sup>4</sup> John iv. 57.



receive it from Him, and not from them. For of the sacraments, the very same is true which Solomon's wisdom observeth on the brazen serpent, "He that turned towards it was not healed by any thing he saw, but by Thee, O Saviour of all."<sup>1</sup> "Bread and wine can contribute no more to it than the rod of Moses, or the oil of the Apostles. But yet since it pleaseth Christ to work thereby, O my God, whensoever thou shalt bid me go and wash in Jordan, or be baptized, and wash away my sin, I will no more doubt of being made clean from my sins, than if I had been bathed in thy blood; and whensoever thou sayest, 'Go, take and eat this bread which I have blessed,' I will no more doubt of being fed with the true bread of life, than if I were eating thy very flesh."<sup>2</sup>

That there is a real participation of Christ, and of life in His body and blood, by means of this sacrament, — that thereby the soul of man is made the receptacle of Christ, why should we doubt? "The cup of blessing which we bless, is it not the communion of the blood of Christ? — the bread which we break, is it not the communion of the body of Christ?"<sup>3</sup> "How," inquires one, whose exposition of the doctrines of our Church will be generally admitted, "should that mind which loving truth, and seeking comfort out of holy mysteries, hath not perhaps the leisure, perhaps not the will nor capacity, to tread out so endless mazes, as the intricate disputes of this cause have led men into — how should a virtuously disposed mind better resolve with itself than thus? Variety of

<sup>1</sup> Hooker, book v. ch. lvii. 4.

<sup>2</sup> Dr. Daniel Brevint, as quoted in *Eucharistica*.

<sup>3</sup> 1 Cor. x. 16.

judgments and opinions argueth obscurity in those things whereabout they differ. But that which all parties receive for truth, that which every one having sifted is by no one denied or doubted of, must needs be matter of infallible certainty. Whereas, therefore, there are but three expositions made of 'this is my body,' — the first, '*this is in itself before participation really and truly the natural substance of my body, by reason of the co-existence which my omnipotent body hath with the sanctified element of bread,*' which is the Lutheran's interpretation; the second, '*this is itself and before participation the very true and natural substance of my body, by force of that Deity which with the words of consecration abolisheth the substance of bread and substituteth in the place thereof my Body,*' which is the Popish construction; the last, '*this hallowed food, through concurrence of divine power, is in verity and truth, unto faithful receivers, instrumentally a cause of that mystical participation, whereby as I make myself wholly theirs, so I give them in hand an actual possession of all such saving grace as my sacrificed body can yield, and as their souls do presently need, this is to them and in them my body:*' of these three rehearsed interpretations the last hath in it nothing but what the rest do all approve and acknowledge to be most true, nothing but that which the words of Christ are on all sides confessed to enforce, — nothing but that which the Church of God has always thought necessary, — nothing but that which alone is sufficient for every Christian man to believe concerning the use and force of this sacrament, — finally nothing but that wherewith the writings of all antiquity are consonant, and all Christian confessions agreeable. . . . What these elements are in themselves it skilleth not,

it is enough that to me which take them they are the body and blood of Christ: his promise in witness hereof sufficeth, his word he knoweth which way to accomplish; why should any cogitation possess the mind of a faithful communicant but this, — O my God, thou art true, O my soul, thou art happy!"<sup>1</sup>

But if the benefits and comforts of this ordinance be so great; if it be the chief means appointed by our blessed Redeemer to communicate Himself and all His merits; if by applying ourselves constantly to Him, we may receive constant supplies of grace and power; if, by conversing frequently with Him at His holy table upon earth, we shall be always fit and ready to go to Him and converse perpetually with Him in heaven, what further arguments do we need for regular and frequent participation? "I shall say no more," observes Bishop Beveridge, "but that I never expect to see our Church settled, primitive Christianity revived, and true piety and virtue flourish again among us, till the holy communion be oftener celebrated than it hath been of late in all places of the kingdom; and I am sure that if people were but sensible of the great advantage it would be to them, they would need no other argument to persuade them to frequent it as often as they can."

That persons should come at all, and not come always, — that, recognising the duty and privilege of sacramental communion, they should not press to it with holy alacrity, is a lamentable proof of inconsistency. That they admit their Saviour's claim, — that they are not indifferent to His express command, — that they do not esteem themselves unsuitable or un-

<sup>1</sup> Hooker, book v. ch. lxvii. 12.



worthy guests at his table, is shown by their occasional attendance. Why then ever turn away? Why ever leave the uncompleted service? Why at any time debar themselves a blessing, which, periodically, they profess to value? Why, if they are communicants at all, do they not eagerly avail themselves of every opportunity of participating in this first of blessings!

It may be feared that, in many cases, it is because their communion with Christ and His Church is merely nominal; because their sole regard is for the forms and proprieties of religion; because they are unconscious of its inner life, its pervading claims, its hidden joys. Were they but in earnest in pursuit of salvation, and alive to the awful and transcendent importance of union with Christ, which this sacrament subserves, how gladly would they draw from this well of salvation,—how esteem this heavenly banquet more than their necessary food!

With many, however, infrequent or interrupted communion may be traced to partial or erroneous views of the ordinance. In their conception of the eucharist, there is something of ignorance, and something of mistake. The rich amount of blessing which it is meant to impart, its nature and general necessity as a means of grace, are not understood; even its very character as a sacrament is indistinctly seen. It is viewed, in fact, partly as a commemorative rite, of which the benefit is a vivid, periodical, impression on the mind, which would be weakened by a too frequent participation; — and partly, as a duty requiring a course of unusual preparation, without which it would be profane and unsafe to approach it. To this may be even added, a dread in the minds of some, “lest too much import-



ance should be attached to an ordinance, which they have been thus wont to undervalue, lest it should be substituted by a superstitious abuse for the inner frame of mind which they deem solely important.”<sup>1</sup>

To these errors, it is to be feared, that many of the clergy, both by teaching and practice, have too much contributed. Few of us have been sufficiently alive to the value and importance of the rite, which we are permitted to dispense. We have deemed it, “rather a comfort and privilege attendant on the spiritual life, than a chief means of its support.” We have been more careful “to fence the table” against the unworthy communicant, than to urge upon all the extreme peril of neglecting it. We have “feared, lest by strongly pressing it on men we should engender something of formality,” and therefore have sanctioned their “staying away from communion altogether, instead of striving to bring them to it in a more faithful and earnest spirit.” And thus we have seemed practically to forget, that “the sacraments are generally necessary to salvation,” and that their observance is as much matter of positive precept, as any other of the Divine injunctions.

The careless and profane, indeed, we bid not to that holy table. We rather warn them of the great peril of the unworthy receiving thereof. We tell them to repent them of their sins, or else refrain. But we urge them to repentance, that they may be worthy; and admonish them that sin, which debars them from communion, excludes them also from a state of salvation.

Neither do we encourage the belief that a formal

<sup>1</sup> Eucharistica by Archdeacon S. Wilberforce.

and heartless reception of the elements confers any thing of saving efficacy. "The real presence of Christ's most blessed body and blood," saith Hooker, "is not to be sought in the sacrament, but in the worthy receiver of the sacrament."<sup>1</sup> And therefore in urging the importance of devout and frequent participation, we must beware of language which may furnish either the ignorant with occasion for superstitious abuse, or the captious with a plea for decrying these holy mysteries. Bound as we are, on all occasions, rigidly to adhere to the doctrine of our Church, — on a subject confessedly mysterious, and fertile in controversy, we should, as far as possible, employ her very words. In her formularies she has avoided both the extremes which would deprive Christ's institution of its sacramental character, — the one by annulling the sign, the other by denying the thing signified. She has produced a ritual so devout, yet so scriptural, — of faith so implicit, and such heartfelt fervour, yet so guarded from any but wilful misconstruction, — that all who seek Christ may find Him at her altar. Here the most scrupulous may partake without offence, — the most earnest eat and be satisfied. She admits both to communion with their Lord : she filleth both with the bread of heaven. But she stops where Scripture stays : satisfied of her Saviour's presence, she does not dogmatically pronounce upon its nature. And her ministers are therefore without excuse if, in their own expositions, they adopt phraseology which may either mislead or create offence.

But while we thus guard the sacraments from abuse, we must press the duty of communicating on

<sup>1</sup> Book v. ch. lxvii. 6.

every Christian, and do our best to remove the misapprehensions, which lead so many to pass on themselves a sentence of voluntary excommunication. We must show them that, in their fear of committing a sin by coming, they are habitually "sinning by keeping away; that the mournful probability of their falling into after sins of infirmity is no reason why they should absent themselves, and so increase the danger, and diminish the power of resistance;" "that nothing but the wilful practice of known and habitual sin can turn that holy food into poison, and so be a sufficient reason for abstaining from it."<sup>1</sup>

To keep away from this efficacious means of grace on the ground of weakness and unworthiness, which we deplore and long to have removed, — what is this but to withdraw from the physician, on the plea that we are sick! It is the very error we are wont to combat in our ordinary expositions of the Gospel. And it is so self-evident, that it hardly needs to be confuted. How should we be otherwise than without strength, and an easy prey to evil, while we withdraw from the only fountain which can cleanse, the only medicine which can heal us; when we turn away from Him, who hath said, "No man cometh unto the Father, but by me<sup>2</sup>;" "without me ye can do nothing<sup>3</sup>;" "if any man abide not in me, he is cast forth as a branch, and is withered<sup>4</sup>;" who declares, "my grace is sufficient, my strength is made perfect in weakness<sup>5</sup>;" who assures us, "him that cometh unto me, I will in no wise cast out."<sup>6</sup>

For what are all our necessities, the sense of guilt, the harassing remains of sin, but pleas for approach-

<sup>1</sup> Introduction to Eucharistica, p. 13.

<sup>2</sup> John, xiv. 6.

<sup>3</sup> John, xv. 5.

<sup>4</sup> John, xv. 6.

<sup>5</sup> 2 Cor. xii. 9.

<sup>6</sup> John, vi. 37.

ing Jesus Christ,—for “always holding fast and cleaving by faith to the rock whence we may suck the sweetness of everlasting salvation?” “If I am sick,” may the devout soul say, “here I may cure me; if I am whole, here I shall keep me; if living, here I shall comfort me; if dead in sin, here shall I raise me; if I desire to burn with the love of God, here I may inflame me; if I am cold in devotion, here I may warm me; if I am blind, here I may enlighten me; if spotted, here I may cleanse me. I will not fly, as Adam sometime did, from the presence of God, because here I can cover me; nor run away for fear of the enemy, for here I shall find grace to strengthen me.”

“O, therefore, faithful soul, come freely to this most sweet banquet of Christ Jesus, wherein is promised to thee most assured life and salvation. . . . If thou be unclean, come to the fountain of purity; if thou be hungry, come and feed of the bread of life, which fadeth not, and filleth the hungry soul with goodness. Art thou sick? this will be a most sovereign medicine for thine infirmity. Hast thou an issue of which thou canst not be cured by the physicians? touch thou, in the full assurance of faith, the hem of Christ’s garment, even the most blessed sacrament, and thine issue shall be stayed. If thou feel thyself to be stung by the serpent of divers temptations, look upon that brazen serpent in which there was no poison, even Christ hanging upon the cross. Dost thou make thy moan that thou art blind, weak, and lame? then must thou remember, that such are bidden to the supper of the great King, and art compelled to come in. But thou wilt say, ‘I am wavering, alas! and inconstant;’ yea, but this bread doth



strengthen the heart of man. Art thou sorrowful, and in perplexity? this wine doth make joyful the inward man. Do many things trouble thee? cleave fast to Him who calmed the waves of the sea when they were troubled. Goest thou astray from thy Lord and Master? yet mayest thou walk, in the strength of this meat, even to the mount of God.”<sup>1</sup>

It will be found, that by frequent celebration we not only still further endear this ordinance to devout communicants, but shall also increase the number of those who desire to be partakers. When it is rarely administered, the very infrequency tends to foster the erroneous impressions which have been previously alluded to. The sacrament is viewed as a rite too great and holy to be approached by ordinary Christians. It is thought to belong exclusively to those who have attained a high degree of religious excellence; and that the abstaining from so high a mystery is only an act of befitting reverence. Men regard communicating, rather as the badge of holiness, than as a means of acquiring it.

But when the invitation is repeated at least every month,—when the holy table is spread as a part of the regular provision for Christian men,—when it is seen that the call is general, the obligation universal,—both the ordinance will rise in estimation, and the sin contracted by neglecting it will become more apparent. Instead of undervaluing it as a thing common, men will esteem it as a thing essential; and will haply feel uneasy when they turn away, conscious that in doing so they are discrediting their profession as Christians, and defrauding their own souls.

<sup>1</sup> Dr. Christopher Sutton, as quoted in *Eucharistica*, pp. 171—174.

Until the year 1841, the sacrament of the Lord's Supper was administered at Dunchurch, only four or five times in the course of the year. For the last three years, it has been celebrated on the first Sunday of each month, in addition to the great festivals of the Church; and the result has been an increase both in the attendance and devotion of the communicants; the largest number upon any occasion having been 220, the smallest 87,—the average above 100.

## BOOK III.

## CHARITABLE OFFERINGS.

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Τί τοιουνν ἀποστερεῖς σεαυτὸν ὧν αὐτός σε βούλεται κύριον εἶναι ; διὰ τοῦτο γὰρ σοὶ ἐκέλευσεν αὐτὰ δοῦναι ἑτέρῳ, ἵνα σὺ αὐτὰ ἔχῃς· ἔως μὲν γὰρ μόνος κατέχεις, οὐδὲ αὐτὸς ἔχεις· ὅταν δὲ ἑτέρῳ δῶς, τότε καὶ αὐτὸς ἔλαβες.

CHRYSOST. in Rom. hom. 7. (p. 51. l. 25. vol. iii.)

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## CHAPTER I.

## THE OFFERTORY.

THE revival of the weekly offertory is strongly advocated by some members of our Church : and in a few instances it would appear to have been already attempted with good success. Such has been the readiness in these parishes to acquiesce in Church rule, or to respond to charitable appeal, that the wishes of the clergyman, when expressed, have been at once acceded to by his people.

But, in other instances, the attempt to carry out rubrical direction, in this particular, has led to much painful division. Either it has been openly objected to, — and then, if persevered in, has led to opposition and even defection from the Church ; or it has been acquiesced in on the part of the people, rather in deference to their pastor, than from a desire for its adoption. By some it has been felt, that the legal provision for the poor renders such weekly collection

no longer necessary; and by others, that its re-introduction at the present time was, on other grounds, unadvisable: while not a few have, probably, been actuated in their opposition by a mere disinclination to give.

Be the cause of repugnance what it may, and however we may disapprove the manner in which it has been shown, it cannot be wise in a clergyman to press a point which, while it involves no vital principle, and may be unsanctioned by ecclesiastical superiors, is notoriously distasteful to his flock. Nor need his conscience be wounded in having to give up what, unless rendered of a ready mind, could not be acceptable to God. The members of our communion generally are, it would appear, in this instance, not ripe for the measure of self-sacrifice which the Church enjoins. And our duty, at present, would seem to be, rather to instil the principles, and cherish the impulses, in which Christian alms-giving originates, than to urge the precise mode and time of dispensing it. By following after the things which make for peace, we shall best secure also the things wherewith we may edify one another: and eventually our wishes on such points may be anticipated by our people.

The day may come, when the principles of our Church will be better understood by her own members; and then the exact obedience, for which we now look in vain, will be spontaneously rendered by them. They will then have clearer views of the nature and extent of Christian communion, and of the tendency of the church system to promote it. They will understand that "the body is not one member, but many;" and that "the members should have the



same care one of another.”<sup>1</sup> And they will themselves desire whatever promotes unity of feeling and of action; and recognise a beauty and consistency in points, to which they are now indifferent. But this will not be, until present controversies, and the suspicions they have generated, shall have died away; and it is felt that sound doctrine and church principle are not only compatible, but co-existent.

That the offertory beautifully harmonises with other parts of our ritual, can hardly be denied. By means of it, the Church places alms-giving on its proper footing, as a stated religious duty; connecting it immediately with the worship of God's house, and with the honour due unto His name. She reminds her worshippers that they are only “stewards of the manifold grace of God,” — that “all things come of Him,” and must be rendered to Him again. And while she admonishes them not to trust in uncertain riches, nor to withhold more than is meet, — but to be “rich in good works,” “ready to distribute,” “willing to communicate,” she affords a frequent opportunity for the liberality to which she invites. During six days of the week, the world will tempt her children to what is sordid, or self-indulgent; to sinful expenditure or as sinful accumulation; it were surely well, that on at least one day of the seven, they should have their better feelings appealed to, and be taught to lay up treasure in heaven. Charity is thus presented both with motives and occasion of exercise; pious impulses are not allowed to languish or die for want of an object; and what might otherwise evaporate in mere emotion, is fostered by her care into a

<sup>1</sup> 1 Cor. xii. 19. 25.

habit of benevolence. At the close of her scriptural service, when every heart may be supposed tuned to sentiments of charity, she makes her regular appeal, calling on her worshippers to remember the poor, and offering to be the dispenser of their alms.

How painfully does this, her usage, contrast with the system which has so generally supplanted it; in which, instead of alms welling up as the spontaneous effusion of a grateful heart, the scanty dole is extorted from an ill-concealed reluctance, by questionable expedients, and the application of spurious motives. Charity sales and charity amusements,—the ball and the bazaar, in lieu of offerings upon God's Altar! What appliances are these for a religion which proclaims that it is more blessed to give than to receive, and which proposes for our imitation a divine exemplar!

When we consider how the Church has left her vantage ground, we should be less surprised at the miserable disproportion between the nation's charitable contributions, and its expenditure on mere luxuries, or even on vicious indulgences. The united annual income of all our religious societies falls far short of the tax levied every year on a noxious weed; while a single street in one of our manufacturing towns, is calculated to expend, in ardent spirits, half the amount contributed by the Church for the propagation of the Gospel in foreign parts.

Meanwhile, the Church is crippled, both at home and abroad, by want of funds; responsibilities oppress her which she cannot discharge, and which are then urged to her discredit: fields of usefulness lie before her on which she cannot enter; and multitudes are either alienated from her fold, or wholly neglected,

whom it ought to be her blessed office to nourish unto everlasting life.

But how, it may be asked, may those who love her furnish help? There are many, blessed be God, who ask this question, and not a few who are prepared for the needful sacrifice. And the only answer seems to be, by an humble, dutiful, and hearty recurrence to the principle which the Church has pointed out; by seeking again the old paths and returning to our first love. "For thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord and the firstfruits of his increase."<sup>1</sup> We must give alms of such things as we possess, — laying up in store, as the Lord has prospered us, and retrenching our superfluities, and, if needs be, even our comforts, — that we may have wherewith to relieve the necessities of others. We must set our affections on the House of the Lord; and then we shall devise liberal things; and our thought will not be, how little, but how much, can we give to God! Alms-giving must be placed on its true foundation, as a scriptural duty, obligatory upon every Christian, and essential to our admission into heaven. It must be viewed, — not as a rare and isolated act, to which we are to be urged now and then, and which at other times we are at liberty to neglect, — but as a constant service of self-denial, in which we are to provide for the wants of others, as methodically as for our own. For such is the Christian duty; — not the contribution bestowed a few times a year, and which must be pleaded for in sermons or on platforms,

<sup>1</sup> Jer. ii. 2, 3.

and canvassed for as a matter of personal favour; and which is often only a tribute to the popularity or ability of the advocate;—but the continuous flow of habitual alms-giving, which recognises God as the proprietor of all, and is an item of systematic expenditure.

By returning to the method of collecting, enjoined by the rubric, we shall do much to instil right views of this important duty. And though the weekly offertory, under existing circumstances, seems unadvisable, yet the desirableness of affording our people more frequent opportunities of alms-giving,—of employing the offertory whenever a collection is made,—and on these occasions extending it to the whole congregation,—will be generally admitted. Where adopted, its superiority over the method generally in use, of collecting during the singing of a psalm, will soon be felt; and the trifling objections which may at first sight suggest themselves will, it may be hoped, give way. While the clergyman returns to the Lord's table, a short voluntary may be played, and the brief pause will afford time for self-recollection, and a silent prayer for God's blessing upon what we give. The offering will then be made, while the words of inspiration are being uttered, and the mind is directed to that ever-blessed communion of Christ with His people, and of Christian brethren with each other, which the Lord's table so forcibly recalls. And surely we may without superstition believe, that the gift will be more acceptable to God, by being thus sanctified by the prayers of His Church, and presented as its collective tribute.

It may be thought, that by increasing the number of collections, we shall too severely tax the bounty of our parishioners; while, on the whole, no larger



amount will be thus obtained than by less frequent appeals. The writer's experience would, however, confirm the remark of our venerable Metropolitan, "that the practice of giving will create the habit of bounty." Previous to August, 1841, collections in his church for charitable purposes, used to be made during the singing of a psalm, after the sermon. Since that time, his practice has been to have them on the first Sunday of each month, and on other sacramental occasions; and to receive "the alms for the poor and other devotions" from the whole congregation, "while the sentences of the offertory are in reading."

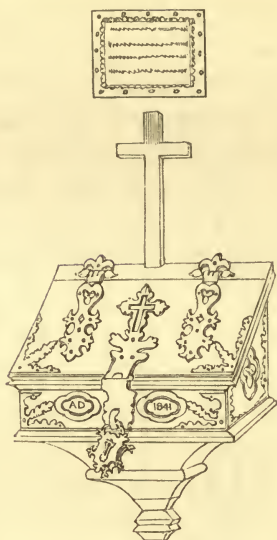
The following tabular statement will show how far in this instance the offertory has succeeded; and, with candid minds, the necessity of details, in reference to all such questions, will sufficiently account for its appearance. It has been questioned, and that by high authority, how far collections in this way, for other objects than the relief of the poor, are admissible. (q) And where the interests of the poor, or parochial charities, were thereby interfered with, such collections would be clearly indefensible. In the case before us, it will be seen that no such bad effects have resulted; but that, since the introduction of the offertory, there has been a proportionate increase in the contributions to each of the objects brought forward.

Sacramental Collections, during the Five Years previous to the Monthly Communion and Offertory, when all that was collected was given to the Poor.

Year.		£	s.	d.	Year.		£	s.	d.
1836.	The Poor.	18	11	10½	1839.	The Poor.	23	4	4
1837.	—	18	8	0½	1840.	—	29	4	7½
1838.	—	21	1	4					







Alms-Box in Bilton Parish Church.

## CHAPTER II.

### ALMS-BOXES.

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“There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.”

*Prov. xi. 24.*

“Upon the first day of the week let every one of you lay by him in store as God has prospered him.”

*1 Cor. xvi. 2.*

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THE use of private alms-boxes, of which the contents are statedly presented at the Lord's table, has been lately adopted in some parishes with the happiest results. Such a plan seems at least free from the objections urged against the weekly offertory, and yet will in great measure meet the Church's intention in that appointment. The main objects she has at heart in calling for such collection, are the cultivation of a habit of alms-giving, involving the continual practice



of self-denial, and the consecration of our offerings by prayer and acts of Church communion. It would seem that these ends would be, to a considerable extent attained, were there an alms-box in every family, in which its members might deposit, during the week, whatever they were minded to give out of their substance to pious uses.

By this means, there would be a perpetual acknowledgment of God's claim on all that we possess ; while a wholesome check would be supplied to needless expenditure and self-indulgence. Those who feel both the apostolic precept and the Church's injunction binding on themselves ; or who, at least, admit the need of daily self-sacrifice, and wish to emulate the devotion of the early Christians, would have the opportunities they desire of offering the fruits of their increase to God. And when the duty of frequent alms-giving is thus brought before the mind, it may be hoped, that by many the habit also will be contracted ; and that eventually the Church's rule may be observed in the letter, as well as in the spirit.

The motives to such a practice are well set forth in a tract on the principle and practice of Christian Alms-giving, lately published<sup>1</sup> ; and the plan itself will be best described in the following extracts from an address, circulated by a clergyman amongst his parishioners : — “ Thus no one will want a daily monitor to remind him of the duty of self-denial, and every one will find, in the alms-box, an opportunity of acting out at once any pious resolutions. A servant on receiving his wages, a tradesman on being paid his bill, a professional man on receiving his fee, may, without any other constraint than the

<sup>1</sup> By the Rev. F. G. Hopwood.

strong motive of Christ's love, devote at once some portion of his substance to works of charity. Every household may feel that not only each member is doing in his *individual* capacity something for Christ's and his brethren's sake, but that they are as a *family* engaged in one and the same work, old and young, servant and master; and thus that blessed sense of oneness in a household may be fostered; a truth subordinate, indeed, to — but either flowing from or growing into — that higher truth, the oneness of Christ's Church."

"The box, too, will be the depository of the secret alms-giving of the family, as no one member will know what portion of the contributions belongs to another member, and so shall not the left hand know what the right hand doeth."

## CHAPTER III.

## RELIGIOUS SOCIETIES.

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“ Many members, yet but one body.”— 1 *Cor.* xii. 20.

“ Holding forth the word of life.”— *Phil.* ii. 16.

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THE various efforts made of late years for the extension of Christ's kingdom are the most delightful signs of our times. They show a growing sense of the Church's office and responsibilities, and of her claims to support; they indicate the increase of personal religion, and are presages of the day when Christ's name shall be known upon earth, and His saving health among all nations. And in proportion as the duty of such efforts is more generally recognized, it becomes a question of deeper interest, how they may be rendered most conducive to the object which they have in view.

That a work should be left to voluntary associations, which is so obviously the province of the Church collectively, must be regarded as a painful anomaly; and the existence of many separate and independent efforts, however admirable the motives in which these originate, and though themselves justified by the exigencies of the case, clearly indicates a fault. It denotes the absence, or the paralysis of a power, which ought to originate, combine, and control the energies of churchmen. And the want of this is clear from the differences which prevail amongst good men as to the character and claims of these separate societies, and,

moreover, from the difficulty, at times, of reconciling our support of them with a due observance of ecclesiastical rule.

All rightly-minded persons are becoming more impressed with the importance of combined and harmonious action. They perceive that this is what is wanted to develop the true energies of the Church, and adequately to diffuse her blessings. They contrast with pain what she is, with what she might be,—her scant and disjointed efforts, with the extent of her commission and actual resources, and with the magnificent results which her principles, if carried out, would effect. And they feel that what is wanted to make her the joy of the whole earth is, unity of feeling, and harmony of action amongst her members — that her energies should be centred and disciplined, her zeal duly regulated, and her agencies invested with a sanction which no sound churchman could dispute.

That she has many who truly love her, and are ready for any sacrifice in her behalf, is becoming daily more apparent. Witness the delight with which her children awake to the consciousness and exercise of sympathies, which belong to them as many members of one body. Witness the success of those, who understand how to stimulate and direct her zeal. No one can dispute her resources, or the spirit within her. All she wants, is a just sense of her commission and of her means of discharging it—a voice to give utterance to the wishes stirring in the hearts of her children, and to guide energies, which are either pent up within her bosom, or ineffective, and even dangerous, because misdirected. When she shall possess these, all independent combinations amongst her members may well be dispensed with.



Meanwhile, we should feel grateful to those who originated such efforts, defective as they may be, and thus furnished us with a means of relieving wants which we must all acknowledge and deplore. The course dictated by sound sense and Christian charity would seem to be, gladly to avail ourselves of such instruments as we possess ; to be prepared for some things in them which we cannot wholly approve ; and not to expect that all our brethren will view them exactly as we do. On such points, in the present circumstances of the Church, it is vain to look for perfect unanimity ; since some will allow all other considerations to be merged in the transcendent objects in view ; while others will refuse to purchase any immediate results, by what they consider a compromise of principle. But all will agree, that it is a Christian's duty to do what he may for the extension of Christ's kingdom, and in doing so, to use such channels as appear freest from objection. And all may discourage the spirit of rivalry and contention by which religious societies have been at times disgraced ; and resist attempts to make them a pretext for evil-speaking, slander, and all manner of uncharitableness.

There are certain objects which will naturally suggest themselves to the pious churchman, as specially entitled to support. Such are, the circulation of God's Word, and of the Book of Common Prayer ; the instruction of the infant poor ; the providing churches and clergy for our destitute population at home and abroad ; and the extension of the Church's blessings to those who are still aliens from her fold, whether Jew or Gentile. These may all be promoted by means of societies in strict connexion with the Church ; — and experience proves that when properly

enforced, these objects do not necessarily interfere with one another, and may receive a measure of support even in the smallest parish.

The use of the offertory and of alms-boxes in aid of such objects has been already alluded to. And as a means of increasing interest and stimulating liberality, the exhortations of the pulpit will be naturally employed. It seems, however, on all accounts, much better that these should be delivered by the parochial clergyman himself, than by a stranger. Besides the disturbance of the parochial system, and the unwholesome excitement thus occasioned, "turning God's house," as has been observed by an eminent prelate, "into a hall of declamation,"—if alms-giving be inculcated as it ought to be, as a regular part of the Christian's duty,—who can be so fitted to urge its claims as the stated instructor? Or whose admonitions ought to be so effectual with his people? And what does the introduction of a strange preacher on such occasions imply, but that you depend more on the influence of novelty and excitement, than on a sense of Christian duty, and the force of pastoral suasion?

The proper place to avail ourselves of such aid, is at meetings for the purpose of communicating details, which could not be with propriety given from the pulpit; and at which the assistance of the accredited agent of a society may be very valuable. But even these will be far better, when conducted with the least possible parade, and with a view to instruction rather than oratorical display. When the platform is employed, as has been sometimes the case, as a vehicle of party opinions, and the advocacy of one society is made the plea for attacking another, nothing can

be more unseemly and pernicious. Or when meetings are unreasonably prolonged,—when those who could instruct an auditory, are indisposed to speak,—and those who do address them, have nothing to impart,—it is not to be wondered at that they prove any thing but attractive. To be of service, it seems essential that such meetings should be kept within due limits; and that the speeches should be few, short, and to the purpose.

Many persons strongly object to the publicity given to charitable offerings by means of printed lists, — as well as to the use of personal solicitation in applying for them. Nor can it be denied, that neither method seems in strict accordance with what is enjoined in Scripture, or with the spirit in which we ought to make our offerings to God. And in proportion as true principles of alms-giving prevail, such expedients will be no longer necessary. Men will give spontaneously, and they will give in secret : their contributions will neither originate in spurious motives, nor be limited to that which costs them nothing. For then their hearts will be engaged in the service of God and of His Church ; they will feel it more blessed to give than to receive ; their gift will be the offering of love, and gratitude, and self-denial.

And the results will be, such an evidence of the Church's power, and such an enlargement of her usefulness, as will convince the world that God is in her of a truth. What appeared mountains of difficulty, when fairly breasted, will melt before her. She will perceive, that her real hinderance was within—the apathy which was indifferent to duty—the faint-heartedness and lack of faith which shrunk from attempting it. When fully alive to her obligations,

and bent on discharging them, the means will no longer be withholden.

Meanwhile, it is much to be desired, both that the wants of the Church should be more generally known, and that her religious societies should serve rather as centres of union, than as pleas for division. With this view, attempts have been made, of late years, to associate the members of the Church in the support of her principal subsidiary organs. And such unions have been the means of both extending the knowledge of her operations, and of securing additional support.

It seems, however, necessary that the list of societies embraced by such union should be as comprehensive as possible; while the subscriber should be understood only to pledge his support of the particular societies, to which his name is attached. Nor should there be any interference with the existing management and local agencies of the several societies. Predilection in favour of particular societies will also create objections to a general fund; and in the present sadly divided state of the Church, co-operation can only be secured by admitting amicable difference.

In the Deanery of Dunchurch such an association has been formed under the sanction of the Diocesan and Archdeacon, of which the working will be seen in the tabular statement subjoined: —



SUMMARY OF CONTRIBUTIONS TO THE SOCIETIES, DURING THE YEAR PRECEDING, AND SUBSEQUENT TO, THE FORMATION OF THE ASSOCIATION.											
DUNCHURCH DEANERY.											
EIGHT PARISHES IN UNION, WITH A JOINT POPULATION OF 5399.											
HOME OPERATIONS.						FOREIGN OPERATIONS.					
Bibles, Prayer Books, Tracts, &c.		Church Accommodation.		National Education.		Pastoral Instruction.		Missionary Objects.			Total.
								Society for Propa- gating the Gospel in Foreign Parts.	Church Missionary Society.	Society for Promoting Christianity among the Jews.	
PREVIOUS YEAR.											
£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
11 0	4 3 6	£ 15 15 0	£ 1 1 0	£ s. d.	£ s. d.	£ 13 13 0	£ s. d.	£ 1 1 0	£ 67 19 0	£ 10 17 0	£ 126 0 8
FIRST YEAR OF ASSOCIATION.											
£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
15 6	5 18 0	£ 23 4 0	£ 34 12 0	£ 11 0 6	£ 111 13 6	£ 34 3 0	£ s. d.	£ 85 18 6	£ 85 10 1	£ 20 17 4	£ 463 12 5

## BOOK IV.

### PAROCHIAL INSTITUTIONS.

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#### CHAPTER I.

#### PRELIMINARY.

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“ Those millions whom we lump together into a kind of dim compendious unity, monstrous but dim, far off as the canaille, or, more humanely, as the masses, do yet consist of units, every unit of which has his own heart and sorrows ; stands covered there with his own skin, and, if you prick him, will bleed ; every unit of whom is a miraculous man, even as thyself art, struggling with vision or with blindness, for *his* infinite kingdom.”

CARLYLE'S *French Revolution*.

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NONE of a clergyman's duties are more important than those which lie immediately amongst the poor. And if discharged heartily and with sound judgment, they will be productive of quite as much benefit to himself, as to his humbler parishioners. They will supply him every day with subjects of healthful interest and occupation ; will call forth in him sterling qualities of all sorts ; and will impart to him just that practical knowledge of life, which is so essential to one whose business is with human nature, — who is a physician of men's souls, — but with which, when first introduced into parochial scenes, he is, of course, unfurnished.

To him, of all men, ought the interests of the poor to be sacred ; for to him are they specially committed by both God and man. And none can be so fitted to discharge this sacred trust. His walk lies daily

through their dwellings : his pastoral relations bring him into frequent and familiar contact with them : and, if attentive to his duties, he must become well acquainted with all that concerns them. And no one has such opportunities of enlisting the sympathies of the benevolent and affluent in their behalf. Every thing, in short, points him out as the poor man's friend and advocate.

To one who has really the good of the poor at heart, it will be an anxious inquiry how he may most effectually promote it. His object will be, to confer the greatest amount of benefit, in the best way, and for the longest time. He will aim, not at the relief which is merely superficial, but at supplying, if possible, a radical and lasting remedy for the social ills under which he sees the poor to labour. His aim will be, to ameliorate their whole social and physical condition, and to raise them, as much as possible, in the scale of humanity ; and with this view, he will labour to secure them the friendly offices of their richer brethren ; and, above all, to help them to help themselves.

A main object in all his charitable schemes will be, to beget feelings of confidence and sympathy between rich and poor. No intelligent man can contemplate, without concern, the distance and consequent estrangement, subsisting between the different classes in this country, — generating, on the part of the rich, coldness and indifference, and on that of the poor, jealousy and dislike. It is, in fact, the crying and portentous evil of the day, and one which a clergyman is especially bound to do his utmost to abate. He sees its ill effects at every turn, and cannot but be sensible, both of the social insecurity which it betokens, and of its tendency to defeat the gracious designs of Providence. In

themselves, he knows that inequalities of condition in life are not only natural, but designed by God for the most wise and beneficent ends: that they are, in fact, essential for the happiness and improvement of the species. But this is, when they serve to foster the social affections in either class, and give occasion for the exercise of their respective good qualities; when they develope consideration, and self-forgiveness, and humbleness of mind in the rich,—and in the poor the corresponding virtues of loyalty, reverence, and gratitude.

It is obvious how much a clergyman's own example may contribute to this reciprocity of good and proper feelings, between these classes. Let his wealthier parishioners see him to be no less careful of the feelings of the poor, than studious of their highest interests,—and availing himself of his own social position for the furtherance of benevolent objects; and they will emulate what in their hearts they must approve. Disparity in outward circumstances will no longer be allowed to exclude the poor from respectful and just consideration. Many will be found to imitate their pastor, not only in frank affability of manner, but also in those practical benefits, which prove that a courteous mien is the expression of a benevolent heart. Many will join him in endeavours, which commend themselves by the moral as well as physical benefits of which they are productive:—and in the spectacle of a more orderly, industrious, and contented poor; in the consciousness that his richer parishioners both sympathise in this social improvement, and have helped to produce it; above all, in the mutual charities of both rich and poor, the pastor will enjoy a gratification, among the purest of which the heart is



capable. "For this," says an accomplished writer, "was the Church of Christ planted and established in this land, not to support a priestly order in decency or in splendour; not to gild and adorn society and literature with the beautiful lights of a sentimental piety; but to heal the sufferings of humanity around us; to educate, in its highest sense, this whole nation; to make the rich appreciate their responsibilities, and to bless the poor with unwearied ministries of mercy."<sup>1</sup>

The title of a friend of the poor is the most honourable that can attach to a pastor. And he must secure this, by showing that he has the welfare of the humbler classes much at heart; and that, inasmuch as he reverences Christ's image in them, he regards none of their concerns as beneath his notice. To resemble his Divine Master, he must consider the poor. It has always been noticed in persons of exalted piety, that to the poor their manner has been marked by peculiar tenderness, and that they would at any time forego the society of superiors, or their own most favourite engagements, to attend to them. And a clergyman should make the humblest of his parishioners to feel, that in him they have a friend and adviser to whom they may always turn.

There are, however, mistakes into which he may fall with the best intentions—indeed from merely following, without consideration, the dictates of a charitable heart. He may come too prominently before his people, as the reliever of their temporal wants, so as to throw into the background, and even disparage, his more important office, as the shepherd and physician of souls. And from mistaking the end at which all

<sup>1</sup> Charge of Archdeacon S. Wilberforce, 1843.

attempts at the relief of the poor should be directed — the encouragement of industry and self-dependence — he may do harm in place of good.

The first duty of a clergyman is, not to minister to the perishable body, but to watch for souls. His office is not that of an almoner, but of an ambassador of heaven. And none are more alive to this than the humbler portion of his flock. They know “into how high a dignity and to how weighty an office and charge he is called; that is to say, to be a messenger, watchman, and steward of the Lord; to teach, and to premonish, to feed and provide for the Lord’s family; to seek for Christ’s sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.”<sup>1</sup> No attention on his part to their bodily wants, will compensate for a neglect of that, for which they feel that he was separated from other men, and had a dispensation committed to him. Nor will any temporal favours ever so bind their hearts to him in reverence and love, as faithfulness and diligence in his sacred functions. To command respect, he must subordinate every thing to his paramount duties as a shepherd of souls. But it is far more easy to busy one’s self in secular arrangements, and in dispensing temporal relief, than to make full proof of the ministry. And therefore many impose upon themselves by a sedulity in such matters, and have their immediate reward in a credit for benevolence, — while they are neglecting what is of infinitely more importance, but which involves a violence to nature, and the risk of giving offence.

<sup>1</sup> The Ordering of Deacons and Priests.

Without, however, intending for a moment to substitute secular charities for spiritual duties, a clergyman may embarrass his relations with the poor, by habits of profuse and indiscriminate alms-giving. And this is a mistake into which a young man, full of kind feeling, but inexperienced, will be very likely to fall. Ignorant of the habits and condition of the poor, and judging of their wants by his own, he will be apt to regard as serious privations, what may happen to be none at all; and, in his eagerness to relieve these, may run the risk of creating wants not previously existing. Good nature, and the indolence which catches at the remedy readiest to the hand, will lead him to give in a wrong way, to wrong objects, and to a wrong amount. He will probably give relief chiefly in money, perhaps every time he enters a cottage, and in sums which will lead persons to suppose, either that he does not know the value of money, or that he has more of it than he knows what to do with. In either case he will create expectations which, but for his own imprudence, would never have existed. And he will introduce discomfort and suspicion into his pastoral relations: for he may not find it convenient to continue the same profuse expenditure; and he will be at a loss to know whether his visits are welcomed for their own sake, or for the largess which accompanies them. Indeed, so strongly is this felt by some experienced pastors, that in bestowing pecuniary relief, they are in the habit of employing the agency of others.

That it is the duty of a clergyman to give freely, and to the very utmost of his ability, to the relief of his poorer parishioners, is not for a moment questioned. But he may do much in secret, and so as to



confer more substantial and permanent benefit, than by giving money ; and at the same time, so as not to confound his functions as a clergyman, with his charities as a man. The moving principle of his life must be, to do all the good he can ; and he ought habitually to deny himself, that he may do so. But if he is wise, he will not appear ostensibly before his people as an almoner, but as their friend and servant for Jesus' sake.

It is, indeed, cruel injustice to the poor, to suppose that they are always looking for temporal benefits ; and that their good-will is only to be conciliated in this way. We have to thank ourselves for the mercenary spirit we are so prone to complain of ; for who stimulated their rapacity ? And the way to disembarass ourselves of what we find impedes our ministry, is to remember that our mission is a spiritual one, and that we are by vocation dispensers, not of the meat which perisheth, but of that which endureth unto everlasting life. We must meet Christ's poor on the common ground, that we are brothers of the same family, and heirs together of the grace of life ; with a constant sense of our mutual relation as pastor and flock ; and with the things which are not seen and eternal, countervailing those which are of this world. And we shall find that a more cordial welcome awaits us, as caring for their souls, than as ministering to their bodily necessities ; and that a mutual respect and cordiality will be thus engendered, which are well nigh incompatible with the constantly recognised relationship, of a dispenser and receiver of alms.

There are many ways in which bounty may be shown, so as to confer a much greater and more substantial benefit upon the poor, than by donations of



money ; and which, instead of pauperising the spirit, have quite a contrary effect. By means of these, a clergyman will have abundant opportunities of showing both kind feeling, and thoughtful and intelligent consideration,—of proving that he has the liberal heart which deviseth liberal things ; while at the same time he will be safe from imposition, and be able to discriminate between real distress, and what is counterfeit or self-inflicted. Such are those which aid the poor man's efforts to better his own condition ; which stimulate his industry and open his path to independence ; and which serve to foster in his breast the virtuous desire to be “chargeable to no man,” but “to work with quietness, and eat his own bread.”<sup>1</sup> And what object more worthy a Christian pastor, than thus to inspire honest exertion, and diffuse hope and sunshine, where too often all is a dogged endurance of poverty, or a hopeless struggle against it ! The heart sickens at the thought of so many, endowed with the same feelings and capacities as ourselves, — and whom the influence of hope, the voice of encouragement, a little timely assistance, might enable to throw off the burden that crushes their spirits, and stunts their faculties, — whom the absence of all this consigns to unmitigated drudgery in youth and manhood, and in old age to the compulsory provision of a poor-house. And all they want, to avert their worst misfortunes, to sweeten their daily toil, and at once elevate their condition and their nature, is a little sympathy and aid from those above them :—to be taught, how to husband their own resources, and make the necessary provision in health and strength for impending sickness and infirmity ;

<sup>1</sup> 2 Thess. iii. 12.

and how to command the respect and help of others, by showing that they respect and can help themselves.

The ills, under which we find the labouring classes most frequently to suffer, will at once suggest where they most need assistance, and where it will be most beneficially supplied. For what, in fact, are the chief sources of the distress which at times overwhelms the poor man, and baffles all his efforts at extrication? Unexpected sickness, incapacitating him from working to maintain his family; or if it falls on those dependent on him, equally consuming his previous earnings, and entailing medical expenses, which perhaps impoverish and embarrass him for years. Want of provident habits, by means of which, when times are good and wages coming in, provision might be made for "a rainy day." Want of a plot of ground, on which he might profitably employ those leisure hours which, from the absence of such attraction, are often wasted in vicious company, and in contracting habits of intemperance. Perhaps the want of a small sum by way of loan, which he might turn to profitable account, or which, if afforded at a period of extremity, would save his little property from the pawnbroker or from being sold, and thus preserve himself and his family from the poorhouse.

The objects, therefore, at which Christian benevolence should aim, are sufficiently obvious; and with whom does the duty of furthering them so clearly rest, as with the shepherd of the flock? The actual wants of the poor suggest at once his duty, and the way of effecting it. Instead of dispensing alms in a way, which can never meet the exigencies of the case, which is often positively injurious,—and at the best can afford

very partial and temporary relief,—let him address himself to measures of comprehensive and substantial charity. Let him strike at the root of those social ills, which depress and degrade the poor, and unless extirpated, render any real alleviation hopeless. Let him propose to himself no less an object, than the physical and moral amelioration of the poor man's condition, and the diffusing decency, self-respect, and comfort, where he finds squalid wretchedness and reckless self-abandonment. And let him attempt this, by showing the poor man, that his condition is not so bad, or so hopeless as he imagines; that he possesses in himself the means of improving it, and thus becoming the architect of his own independence; and that by industry, sobriety, and providence, when exertion is in his power, he may preserve himself in respectability and even comfort, and ward off that pauperism with its attendant horrors, which he is so apt to regard as unavoidable.

In such attempts, a clergyman will not only be engaged in a work which is in strict accordance with his sacred calling, but be facilitating the discharge of higher duties, and the diffusion of richer blessings. For religion is always commended by the practical benevolence of its advocate; and some, who might have slighted his message as professional,—admitting it at first from motives of personal esteem, may come eventually to prize it for its own sake. Thus may he gain access to hearts which had otherwise been closed against him; and find, to his unspeakable delight, that in helping his parishioners for this world, he is enriching them for life everlasting.

It is by no means meant, that a clergyman should attempt the various plans for assisting the poor, which

have been alluded to, simultaneously, or on his sole responsibility. Parochial improvement is a work of time ; and all plans for effecting it ought to be deliberately weighed, before they are brought forward. Nor, however well designed, can they ever be really efficient, unless supported by the leading and influential members of a parish. It is clearly the clergyman's duty to consult the opinions, and do his best to secure the co-operation, of those with whom the poor are variously connected, — before he introduces his own plans of relief. When measures of benevolence have been properly matured, and he can show solid grounds for their adoption, he may generally count on the laity supporting, what circumstances may, nevertheless, have prevented their originating. And he, who is more desirous of doing good, than of enjoying a reputation for it, may often feel it right to keep himself in the back-ground ; and will be glad that benevolent schemes should appear to have originated spontaneously in the charity of others, rather than to have emanated from himself. He will know, that what a man views as his own projects, he will be more likely to cherish ; and will be only too glad, that credit should pass from himself to the legitimate patron of the poor, and that such a one should be bound to his dependents by the luxury of a conscious benevolence.



## CHAPTER II.

## MEDICAL UNION.

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“ And He healed them that had need of healing.” — *Luke*, ix. 11.

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THE most valuable of all possessions to a labouring man is sound health. It is, in fact, his stock in trade ; in the use of which, with industry and steadiness, he may generally secure an independent subsistence. But if overtaken by sickness, he is deprived of his means of livelihood ; and unless he has some fund to fall back upon, he becomes involved in difficulties. Besides, through dread of expense, he often defers applying for the necessary medical aid, till he becomes seriously ill, and is laid up for weeks ; and then on his recovery he finds himself overwhelmed with debt, which he has no means of defraying.

Nor is the case much better, when illness falls upon his family ; for there will be the same reluctance to apply for medical assistance, and the same expenses necessarily contracted. And when the fee is not known to be forthcoming, — in the case in which help and sympathy are most required, the time of the wife's confinement, there may even be a difficulty in procuring aid at all. “ None but those whose profession brings them much in contact with the poor can form any real idea of the misery that accompanies an event of this nature, when the parties are wholly unprovided with the means to meet its many wants. The childbed of poverty is ever a scene of great trial, if not of actual misery.” <sup>1</sup>

<sup>1</sup> Hints to the Charitable, by the Hon. and Rev. S. G. Osborne.

A desire to relieve the working classes, in a matter so seriously affecting them, has, of late years, led in various places to the formation of self-supporting medical clubs. According to the terms of these, on the payment of a stipulated sum, the medical man engages, at his own risk, to furnish to the members, the necessary attendance and medicine in the event of sickness. It becomes of course his interest, by timely assistance to check incipient illness, and to remove his patient, as soon as possible, from the sick list. While the other contracting party, when requiring it, need not scruple to apply for the relief for which he has already paid. And where the payments are on a sufficiently liberal scale, and the arrangements under good management; above all, where the medical man is disposed to enter heartily on the undertaking, it may answer well enough.

Still, there are strong objections to a plan which, when operating most for the advantage of the one party, must be proportionally injurious to the other; and in cases where most is required of the medical man, affords him no corresponding remuneration for his services. On these terms, the patient himself can hardly feel otherwise than embarrassed, in accepting any large amount of assistance at his hands. And there must be a great temptation to the medical man, to neglect unfavourable cases, and to furnish medicines of an inferior quality. Indeed, the whole thing wears too much the appearance of driving a hard bargain with a profession, seldom, if ever, sufficiently remunerated in country places.

These objections may possibly weigh little with those, with whom in such arrangements cheapness is the great desideratum; and who, if they can abate a

few pence from the weekly pittance of a pauper, or a few pounds from the salary of a chaplain or of a medical man, think they have done the State good service. But men with the bowels of Christians, and the feelings of gentlemen, view these things differently.

When tried some years ago in this parish, the plan in question was soon given up, by consent of both parties; and the writer then felt desirous to introduce, if possible, a measure, which, while it afforded the poor the desired relief, would also consult the interests, and secure the cordial co-operation of the medical man. His object was, to provide the working classes with the same measure of medical assistance which they would command, were the bills to be paid by themselves; while the medical attendant should be at the same time secured from bad debts, and insured prompt payment. And he felt, that by such an arrangement he should be conferring a real benefit upon both.

His first step was, to ascertain from the medical man the usual annual amount of receipts from his poorer patients; and a tabular statement to this effect, and extending over a period of five years, having been kindly furnished, it was easy to strike an average, and make the necessary calculations. According to these it was arranged, that the pecuniary responsibility should rest with the clergyman, to whom the medical man should look for payment—to be made quarterly—and the poor for redress, if neglected; and that, while the relief afforded should be on a liberal scale, the payments of the poor should be small, and any deficiency supplied by charitable contributions.

Of course the plan is not that of a self-supporting

institution, although, by an increased ratio, it might easily be rendered so. But it was felt, that one of the best methods of rendering assistance to the poor, is in the shape of medical aid, and that, in the instance in question, there would be no difficulty in commanding the necessary funds. And the hope was, that both parties would be on honour, — the one rendering the full amount of relief required, — and the other applying only when really in need of it.

The experience of several years has fully confirmed the writer's original expectations; the plan having worked well for all concerned; and hardly in any case has there been, on the part of the subscribers, a disposition to encroach. Indeed, it has come to his knowledge, that in several instances the poor have even intercepted the account which would have been tendered to him, and defrayed part of it themselves, because they were unwilling to be burdensome. Above all, he has had the comfortable reflection, that the relief thus afforded has not only alleviated immediate distress, and saved many of his poorer parishioners, what would have proved to them a heavy encumbrance, but has even preserved them from the necessity of applying for parochial relief. While instead of feeling, at the end of the year, that they were indebted to the medical man to a large amount, they could meet him, without any other sense of obligation than that which his personal kindness had imposed.

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The following is the plan adopted in the Dunchurch Medical Union :—

The object of this Union is to secure to its members medical and surgical attendance during sickness.



Its benefits are offered to the sober and industrious members of the working classes residing within the parish, who are independent of parochial relief; unless their wages amount to twenty shillings a week; or their earnings, together with those of their family, including children under sixteen years of age, amount to thirty shillings a week. Persons who are sick at the time of application, or who are of profligate, drunken, or disorderly habits, are also excluded. Persons liable to chronic illness are admissible, at the discretion of the treasurer, on an increased payment.

By a small annual payment, the members will be secured the medical relief, which when promptly rendered, with God's blessing, often prevents long and serious illness. And when, by the Divine visitation, such affliction befalls, the mind will be relieved from the dread of expenses, often so embarrassing, and even ruinous, to those who have no such fund to depend on.

As the rate of payment is made purposely low, it is not expected that the contributions of its members will cover the expenses; any donations, therefore, from the wealthier members of his flock are welcomed by the clergyman, who holds himself responsible for the medical bills.

### *Rules.*

Single persons, male or female, to pay two shillings and sixpence a year.

A widow or widower, with children, to pay four shillings a year.

A married couple, without children, to pay four shillings a year.

A married couple, with children, to pay five shillings a year. Children, above fourteen years of age, will not be included in their parents' subscription, but must pay for themselves.

Married women, who are members, will be entitled to necessary medical attendance, during childbirth, on paying eight shillings before confinement.

Subscriptions to be considered due on the first of January in each year, and to be paid always in advance ; but members may be admitted at any time, on paying the full subscription for the current year.

On any member becoming ill, and requiring medical relief, application must be made to the clergyman for a ticket, which will then be delivered by the person applying, to the medical man, and will be his authority for furnishing the necessary aid.

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The payments from the poor during the first year were 23*l.* 13*s.* 6*d.* ; the amount of medical bills 40*l.* 18*s.* 6*d.*, leaving a deficiency to be supplied by charitable contribution of 17*l.* 5*s.* ; and during the second year, when there was more than ordinary sickness in the parish, the payments from the poor were 23*l.* 7*s.* 6*d.* the amount of medical bills 46*l.* 10*s.* 6*d.* leaving a deficiency, to be similarly supplied, of 23*l.* 3*s.*

Subjoined is a specimen of the Medical Reports, which are made to the treasurer every quarter. It embraces all the cases during one year.

No.	Name.	Age.	Residence.	Disease.	Remarks.	Amount of Bill.
						£ s. d.
1.	A. B.			Lumbago.	Recovered.	
2.	C. D.			Abscess.		
3.	E. F.			Nervous Affection.		
4.	G. H.			Rheumatic Gout.		
5.	I. K.			Bilious Fever.		
6.	L. M.			Quinsy.		
7.	N. O.			Indigestion.		
8.	P. Q.			General Infirmary.		
9.	R. S.			Ditto.		
10.	T. U.			Spasms.		
11.	V. W.			Ophthalmia.		
12.	X. Y.			Fever.		
13.	A. B.			Dyspepsia.		
14.	C. D.			Pleurisy.		
15.	E. F.					
16.	G. H.			Fever.		
17.	I. K.			Sprained Kneec.		
18.	L. M.					
19.	N. O.			Fever.		
20.	P. Q.					
21.	R. S.			Rheumatism.		
22.	T. U.			Decline.		
23.	V. W.			Fever.		
24.	X. Y.			Dyspepsia.		
25.	A. B.			Fever.		
26.	C. D.			Rheumatism.		
27.	E. F.			Cough.		
28.	G. H.			Fever.		
29.	I. K.			Accident.		
30.	L. M.			Bronchitis.	Deceased.	
31.	N. O.			Fever.	Recovered.	
32.	P. Q.			Bronchitis.		
33.	R. S.			Spasms.		
34.	T. U.			Abscess in the Arm.		
35.	V. W.			Fever and Dentition.	Deceased.	
36.	X. Y.			Fever.	Recovered.	
37.	A. B.			Dropsical Affection.		
38.	C. D.			Tumour on the Head.		
39.	E. F.			Pleurisy.		
40.	G. H.			Eruption on the Leg.		
41.	I. K.			Accident.		
42.	L. M.			Pleurisy.		
43.	N. O.					
44.	P. Q.			General Infirmary.		
45.	R. S.			Fever.		
46.	T. U.			Erysipelas.		
47.	V. W.			Debility.		
48.	X. Y.			Ditto.		
49.	A. B.			Ditto.		
50.	C. D.			Childbirth.		
51.	E. F.			Ditto.		
52.	G. H.			Ditto.		
53.	I. K.			Ditto.		
54.	L. M.			Ditto.		
55.	N. O.			Ditto.		
56.	P. Q.			Ditto.		
57.	A. B.			Ditto.		

## CHAPTER III.

## BENEFIT SOCIETIES.

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“Two are better than one . . . for if they fall, the one will lift up his fellow ; but woe to him that is alone when he falleth ; for he hath not another to help him up.” — *Ecclesiastes*, iv. 9, 10.

“Bear ye one another’s burdens, and so fulfil the law of Christ.” — *Gal.* vi. 2.

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MEDICAL aid in sickness is, however, only partial relief to the working man, since there are many other wants to be supplied at the time he is incapacitated from earning wages. He ought also to have the means, when young and active, to make provision for the time when he will be past work, and, without such precaution, will have nothing to look to but privation and discomfort. And if a husband and father, natural feelings will prompt him to insure, in case of his decease, some little matter for his widow and fatherless children. He will likewise find it a great advantage, when a child grows up, to have a sum in hand with which to put him out in life. In short, what the working man needs to insure himself and his family from the common misfortunes, to which he would be otherwise exposed, and, next to a firm reliance on the providence of God, to keep his mind at ease, is,

A weekly payment during sickness.

An annuity in advanced age.

A sum to bequeath in the event of his decease.



The means of binding a child to a trade, or otherwise setting him out in life.

And all this may be secured by his becoming a member of a properly constituted, and duly enrolled benefit society, conducted on the principle of a mutual assurance company.

The advantage of such an institution to the poor, and consequently the duty of the pastor to promote it, will be at once admitted. And it may be hoped, that by the exertions of benevolent persons, facilities will soon be afforded to every working man in the kingdom, whose age does not prevent it, to join one. The sense of independence and of security which is thus imparted, is not the only blessing hence accruing to one whose bread, and that of his family, are earned by the sweat of his face; though this were cheaply purchased by a greater sacrifice than his quarterly payment involves. Indeed, until he feels it a degradation to be burdensome to his parish, and is bent, at any price, to purchase his exemption from such dependence, no poor man can be respectable. But in addition, the feeling that he contributes to the relief of others, and the kindly sentiments thus promoted, are no slight plea for an institution, which knits man with man in brotherhood. And in our sadly divided state of society, the good feeling generated, between the benefit and honorary members of these associations, is of no slight importance.

It is, however, essential that their calculations and rules should furnish a proper guarantee for their permanence and proper administration. The failure and breaking up of many of them, and the misappropriation of their funds, have sufficiently proved this. And therefore, to secure the members against the mis-

conduct of managers, and the effects of inconsiderateness in themselves, the principles on which a benefit society is constructed, ought to be submitted to the barrister, appointed by government to superintend the establishment and regulation of all such institutions.<sup>1</sup> If sanctioned by this gentleman, and duly enrolled, there will be a security to members, both of the correctness of the calculations on which the society is founded, and of legal redress, should the rules be infringed.

It might be a means of imparting additional security, as well as productive of other good effects, were the several parishes, in a neighbourhood or ecclesiastical division, to combine upon approved principles, and under duly accredited management, in such a society. And the extension obtained by a plan already existing, and thus comprehensive in its character, but of which many persons entertain a not unnatural jealousy, seems to show this. Meanwhile, every district will probably supply safe models for adoption. In the writer's parish, in addition to two for males, which he found established, he has introduced one for women, which has added much to the comfort of his poor parishioners.

In every case, the calculations should be made on a graduated scale, of which correct tables are easily procured. A friendly society exists in connexion with the Alfred Assurance Company, and on premiums and calculations approved by it, which seems to combine most of the advantages proposed by such institutions. Particulars may be learnt on application by letter to Charles Jellicoe, Esq., 35. Old Jewry, London.

<sup>1</sup> Tidd Pratt, Esq.

## CHAPTER IV.

## PROVIDENT FUND.

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“He that gathereth by labour shall increase.” — *Proverbs*, xiii. 11.

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THE more limited a man's means are, the more call, of course, there is for good management and provident habits. A labouring man needs to husband his little earnings, and to make them go as far as possible ; and even when he has done his best, it will still be a marvel, how with food, clothing, fuel, and rent, to provide for himself and family, he can ever answer the demands upon him, and make the two ends of the year meet. And yet it is notorious, that the habits of the poor are improvident and wasteful to a great degree ; and that it is a rare thing to find them, when wages are high and provisions cheap, taking thought and laying up for “a rainy day.”

True kindness is, therefore, even less shown in directly adding to their store, than in teaching them to make the most of what they have. Instead of superseding effort and self-denial on their part, we thus encourage these good qualities, and help them to turn them to the best account. And experience shows, that periodical distributions of money, or of fuel, or clothing, in which some benevolent persons indulge, though dictated by the most amiable feeling, are a very questionable benefit to the poor. Indeed it will be found, that they are apt to produce effects the very opposite to what their best friends would aim at.

They create appetency, and tend to pauperise the spirit; and act often as a bonus upon bad qualities, rather than as a premium upon good ones. And instead of eliciting grateful feeling, after a time they are looked upon as a right, which is expected and even clamoured for; while any attempt on the part of a distributor to discriminate between proper and unworthy claimants is resented as injustice.

On the other hand, if we can impress those whose earnings are not only small, but often precarious, with the duty of saving, — and in any measure help them to the habit, — we shall be rendering them essential and permanent service. The good we do them will be moral, as well as physical; for if the practice of looking forward and purchasing future advantages by present self-denial be once contracted, we shall have laid the foundation of respectability and comfort. Principles, and elements of character, will have been imparted, which are of more service to any man, than the relief of immediate necessities can ever be.

There are certain expenses which the poor must periodically meet, such as fuel, clothing, and rent; and which, unless provided for by systematic economy, will press heavily upon him. The object of a provident fund is, to help him in laying up in store for these emergencies. By receiving his small weekly deposit, we not only save for him, for future pressing occasions, what when thus subtracted from his earnings is hardly felt, and might perhaps have been imprudently or even viciously squandered; but we encourage habits of accumulation, and impart a sense of property and consequent security, which helps to raise his character. And so strongly is this felt by the poor themselves, — that even when no addition in the way of premium is



made, the depositors receive back with thankfulness from its safe custody, the little hoard which has thus imperceptibly accumulated, and is restored just when they are most in need of it.

Indeed, the annexing a stipulated premium to deposits is disapproved by some persons of practical experience, as operating too much as a bribe, and thus supplying an unhealthy stimulus. They view it as open to the same objections as gratuitous almsgiving. And if the funds, from which this premium is supplied are precarious,—or a higher allowance than the market rate of interest is given,—the plan is less likely to be permanent, than if unaccompanied by such inducement. The real end in view of course is, the fostering provident and economic habits amongst the poor; and when the benefit of these is once experienced by them, the extraneous stimulant may, perhaps, be dispensed with. It has been proved, as already remarked, that without any gratuitous assistance such institutions can be carried on. Still, when persons are in the habit of annually dispensing a specific sum among the poor, it merits their consideration, whether at least a part of this might not be more beneficially bestowed, as a bonus on the savings of those relieved, than in any other shape.

In the writer's parish, in addition to a provident fund for adults, conducted by a benevolent lady, there is one for poor widows, and another for the boys and girls of the week-day and Sunday schools.

## CHAPTER V.

## THE ALLOTMENT SYSTEM.

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“ It may safely be assumed that a practice which diminishes the poverty of the labouring class, and promotes their good conduct, cannot but be beneficial to the community at large.”—*Committee of the House of Commons in 1843.*

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THE advantages of the allotment system have been so ably set forth, and are beginning to be so clearly understood, that we may venture to anticipate in no long time its general adoption. And this is to be desired, not more for the sake of the working classes, than of their immediate employers, and of the community at large. No one can deny the social evils for which it proposes to be in some measure a relief. The distress prevailing in many districts, and the discontent and outbreaks to which this has led, are matters of only too painful notoriety. And the peace of the country, no less than the interests of humanity, requires, that a remedy should be promptly applied to the ostensible causes,—namely, low wages, and an insufficiency of employment.

There are, indeed, some who regard any benefit accruing to the working classes, as so much loss to themselves. And it is humiliating to hear the pleas on which such persons oppose a plan, in favour of which the testimony of experience is almost unanimous. Jealousy of any thing approaching to independence on the part of the labourer, insinuations

that, if allowed to cultivate a plot of ground on his own account, he will be induced to rob his employer of produce or manure, or to shirk the full amount of work for which he is paid: these are the pleas for debarring him from almost the only chance he has of keeping himself and his family from the poor-rate, nay, of at times procuring a bare sufficiency of the necessaries of life. And these, in the mouths of men, who complain that the times will not admit of their affording him a market for his labour, and have themselves neither the capital, nor the inclination, to make the improvements which would do so.

When the labourer has ample wages, his need of an allotment is less apparent; and to guard against abuse,—in all such cases, the plot of land assigned should be small. But when the man is standing all the day idle, because no one has hired him, to refuse him a piece of ground, on which, by personal toil he may earn an honest livelihood, is to compel him to become a pauper. And the cruelty of such a course is only equalled by its folly.

In fact, what is the mighty boon that is asked for? That a piece of land should be let to the labourer, at a rent equal to, if not exceeding, what is paid by the farmer,—on which he may profitably spend those hours which are not required by his ordinary employer, and which might otherwise be consumed in idleness or in low dissipation. This is all that is pleaded for; and when conceded, it is hailed by the poor man as the greatest boon, and has been proved, in numerous instances, to be productive of the best possible results.

It contributes to the working man's physical comforts, by furnishing him, in return for spare labour, with a supply of wholesome and nourishing food,

which he must otherwise either forego, or buy at a much higher price than he can raise it for himself. And in this way, it has been shown to keep the working classes and their families from being burdensome to others, diminishing the poor's rate, and even recovering whole districts from a state of bankruptcy. (R)

But its benefits in a moral point of view are much greater. And delightful it is, to have the testimony of those who know its workings in this respect. They tell us, that it attaches the labourer to the soil, and teaches him to respect the rights of property, in which he feels that he has a personal interest. It keeps him from the beer-shop, and thus saves himself and his family much domestic strife and misery. It affords him motives to economy, saving many an odd sum for the purchase of seeds and manure, which, but for this ready investment, might be idly or viciously spent. It encourages kinder feelings in himself and his family to their richer neighbours, and especially to their landlord. And its effects, in promoting honesty and general respectability of conduct, are abundantly attested. In fact, the terms on which the allotment is held are a guarantee for this. But the sense of property, the increased comfort, the new hopes inspired by even this small stake, all operate to raise the tone and improve the character. So that drunkards have been reclaimed, Sabbath-breakers brought to attend Church, and a general reformation effected by means of it.

Nor are the advantages accruing to the landlord by any means inconsiderable; since, besides the increased security to his property, and the pleasure resulting to a benevolent mind from witnessing the contentment and prosperity of others, the land is



invariably better cultivated, and the rents are more punctually paid, by the allotment tenants than by any others. Added to which, is the mutual acquaintance and good feeling promoted between the landlord and themselves—his interest in their concerns generating in them corresponding sentiments of gratitude and respect.

In assigning the land, the most deserving of the poor, and those with the largest families, ought, of course, to have the preference; so that the system may act as a premium upon good conduct, and afford aid where it is most required. But its tendency to reclaim the criminal and dissolute, is one of its greatest recommendations; and therefore, as a means of reformation, and a stimulus to the recovery of character, it cannot be too widely extended. It is the testimony of one who had the oversight of nearly two thousand of these allotments, “that numbers who, before they had gardens, were habitual drunkards, and reckless of every right feeling, have, by degrees, come round to a more steady course, and now spend their money in buying seeds, manure, &c., instead of resorting to the beer-shop.” He adds, “I have always found, that as soon as you can persuade a man to endeavour to better his condition by his own exertions, and assist him by encouragement and advice, although he may at times relapse, yet his tone of moral feeling is much raised, and if he be *judiciously* assisted, he will never fall back into his former state.”<sup>1</sup>

The quantity of land to be allotted to such tenant is a point, however, on which even the friends and advocates of the system differ. As a general rule, it seems

<sup>1</sup> E. Woollett Wilmot, Esq., in a Letter to the Chairman of the Committee of the House of Commons.

desirable that the lot should not exceed what the holder, at his leisure or unoccupied hours, and with the assistance of his family, can cultivate thoroughly by spade husbandry. Such an extent of ground, as would lead the labourer to neglect his ordinary work, or interfere with the interests of his employer, would be no boon to himself, and would furnish plausible objections to the system. A rood seems to be considered by practical men, as the maximum in the case of one fully employed.<sup>1</sup> And in most instances, it is as much as he himself would wish for.

Still a gradation of holdings appears to be very desirable; and without it the allotment system is not fairly developed. The cottage farm has been tried with as good success as the cottage garden. But when a larger quantity than a rood is assigned, it should be as a premium for long service and good conduct; and under the impression, that it will render the holder, in a measure, independent of regular wages, and even be a source of livelihood, and a means of his rising above the condition in which he was born.

And why should we deny the labourer this? On what principle debar him alone, from prospects open to every other class? Why should the hope of better days never dawn upon this poor child of the soil; but his relentless fate be to continue all his days in servitude and poverty? "The English agricultural labourer," observes an unexceptionable authority, "even if he has transcendent abilities, has scarcely any

<sup>1</sup> Such was the opinion expressed by Sir Robert Peel at the Lichfield Agricultural Meeting of September last:—"The impression on my mind," he observed, "is in favour of allotting to the respectable labourer on a farm, such a small portion of land as would afford occupation to *the vacant hours* of himself and his family, and give him an interest in the soil."

prospect of rising in the world, and of becoming a small farmer. He commences his life as a weekly labourer, and the probability is, that as a weekly labourer he will end his days."<sup>1</sup> And yet how can we hope for any great improvement in his moral condition, if he alone is to be interdicted hopes which, in every other walk of life, are the prevailing incentives to industry, probity, and self-denial?

In a Christian country, there ought to be facilities afforded to every man to rise by diligence and good conduct. The rounds of the social ladder should be within his reach, though he may find himself, at starting, on the lowest. Hopes of better days; a chance of improving the condition of his partner and his children; the prospect of increased comforts and respectability, ought to be allowed him. The more abundant such openings, the happier and more virtuous will be our population; for the nearer will our system approximate to the analogy of nature, and to the Gospel standard. Without increased encouragement to hope, every scheme for the removal of our social ills must prove abortive. The instructions of our schools will only open men's minds more to a sense of their privations, and make them more impatient under them. Lessons of religion, even if they reach them, will fall unheeded on the ears of those who are weighed down with physical distress, and are without hope. And while our plans for their moral improvement are unaccompanied by the relief of wants, which press most heavily upon them, and to which they are the most sensibly alive, they will only resent our officiousness, and esteem it hypocrisy. We have yet to

<sup>1</sup> Mr. Twisleton, Assistant Poor Law Commissioner.



learn the true secret for the renovation of our people — that hope is a better instrument than fear — that more is to be effected by encouragement than by coercion — that it is better to reward virtue, than to punish crime.

The clergy may do much to introduce a better state of things; and it especially becomes us to show, that there are more excellent ways of influencing our poorer brethren, than by the restrictions or penalties of law. Many of us have the means in our own hands, of holding out motives and encouragement, and supplying rewards to honest industry, — and on our own glebes can furnish an exemplification of the benefit of the allotment system. And we all may draw attention to the subject, and endeavour to remove prejudices, and to secure the co-operation of men of property and influence. We must, however, be very careful, lest by hasty measures we excite the jealousy of practical men, and create ill blood between the labourer and his regular employer.

For after all, it is on the land-owner, that all such schemes mainly depend for their success. Others may do something by speech and pen, and even to a certain extent carry out schemes for social amelioration; but he, to whom God has given wealth and station — the influence which prepossesses in favour of whatever he attempts, and the revenues which furnish means for its execution — to him must both the pastor and his humbler parishioners direct their hopes. His is the power of conferring blessings, with a view to which, the possessions of this world may be the subject of even a good man's desire. He has only to will it; and he may not only better the physical condition of dependents, but elevate their character and change their



nature. Means of effecting the greatest good, sources of the purest happiness, are thus within his reach. Fancy can picture no more enviable lot than that of a proprietor, possessed of ample means, and with a high and constraining sense of his duties and responsibilities. All that is wanted to give interest to life, and scope to benevolence are his. He can relieve distress, encourage industry, reward merit, and thus rear around himself a rampart of grateful and loyal hearts. In the consciousness of fulfilled duty, and the contemplation of comfort and contentment which his judicious benevolence has created, he will reap higher and purer enjoyment, than can ever be found in the pursuit of vanity, or in the service of ambition.

Let him "dwell among his own people," and devote that leisure, which often hangs so heavily on the hands of the rich, to acquiring a knowledge of the real wants of dependents, and devising schemes to relieve them. Let him expend, in the improvement of his own property, sums which he might otherwise be tempted to squander on frivolous, perhaps vicious, indulgences; but which, employed on his estate, will not only furnish bread to the labourer, but eventually enrich both himself and his heirs. Such improvement of his estate, and of the working classes upon it, will furnish a field wide enough to occupy his mind, and exercise his talents—and replete with interest: a field, too, in which he may pursue his schemes of enlightened benevolence, without any one to dispute his right or impede his operations.

Well would it be for themselves and for their country, were our great men alive to the happiness within their reach! In promoting the welfare of others, they might surround themselves with scenes of ever-fresh

and increasing delight. What landscape so attractive as that, of which you have been yourself the cultivator — fields which you have reclaimed from wildness and sterility, and clothed with vegetation, and made to stand so thick with corn, that they do laugh and sing — cottages, once mean and dilapidated, the abodes of filth and squalid poverty, now repaired and beautified, and betokening cleanliness and comfort — allotments in which whole families will be employed, tilling or storing produce, for which they are indebted to their own industry, and to your manly benevolence? Or what spectacle so delightful, as that of a healthy, industrious, contented, and religious peasantry — men civilised and attached by the influence of kindness — whom you found rude, lawless, and estranged, because neglected — but whom the sympathy of the superior has reformed and won; and who, instead of being a ready prey to the incendiary and the democrat, are the cheap and loyal defence of property and law?

For Rules, see Appendix (s).

## CHAPTER VI.

## LOAN FUND.

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“ And from him that would borrow of thee turn not thou away.”

*Matthew, v. 42.*

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SOME persons object to the principle of loans, from an impression that they may encourage a habit of debt among the poor. And unless the rules are stringent, and the fund is carefully and judiciously administered, its operation may, no doubt, prove injurious. An idea on the part of any man, that loans would be readily advanced, and on slight occasions, would probably encourage improvidence, and that unconcern about debt, which is destructive of all high and independent feeling.

There are, however, many occasions in which, without any fault of their own, such temporary assistance is needed by the labouring classes; and when supplied, may both relieve them from serious embarrassment, and materially help them to help themselves. Indeed, persons of much ampler means often require such accommodation, without which either in the way of loan, or of extended credit, the commerce of life could hardly be carried on. And it would not only be cruel, to refuse to the poor an occasional aid, of which those who are much richer feel the need; but inasmuch as after every precaution they must be at times in debt, it is surely better that their obliga-

tion should be to a charitable fund, rather than to a poor neighbour or small tradesman.

No great capital is required to start such an institution, the loan advanced being purposely small, and being paid back regularly in weekly instalments. And as no loan is made without sufficient security, there is little or no chance of ultimate loss. The requiring every borrower to be provided with such security, is also a pledge that his character is respectable, and that the assistance is given to a deserving object.

In order farther to provide against abuse, it is of importance, that the loan should only be made, when the accommodation is felt to be really needed; and that inquiries should be instituted afterwards, to ascertain that it has been actually devoted to the purposes alleged. The encumbrance contracted by the borrower, in having to make a regular deduction from his weekly earnings till the debt is defrayed, should also be placed before him. And while any part of the money advanced remains unpaid, no new loan should ever be granted. Indeed, there should be great reluctance to grant a second loan to the same person, soon after the former has been repaid.

For well digested rules for the management of such a fund the reader is referred to Mr. Osborne's tract previously alluded to.



## CHAPTER VII.

## COTTAGE TRACTS.

TRACTS of a moral and religious character are often found to interest the poor, and are of course more likely to be read by them at spare moments than larger works. And the fact, that publications of this sort of an objectionable description are sometimes circulated amongst them, is an additional plea for supplying those, which are sound in doctrine, and really fitted to convey instruction.

What is thus distributed in a parish ought to have the sanction of the parochial clergyman; and the dutiful members of his flock would wish in this, as in their other labours amongst the poor, to act by his direction. While doing so, they are deferring to constituted authority, and are therefore more likely to enjoy the divine blessing, than when acting on their own responsibility; they are also magnifying the pastoral office in the eyes of their humbler brethren. On the contrary, it must be distressing to a clergyman, in his visits amongst the poor, to find their houses littered with publications, which, from the doctrine they contain being often at variance with the Church's teaching, may possibly undermine her legitimate influence. Unless, indeed, the profusion with which they are distributed insures their never being read.

To secure attention to these slight publications they should be distributed regularly, and in modera-

tion. The writer's practice is to prepare covers, each containing two tracts, one of them a narrative; and to furnish, at the commencement of the year, each of his district visitors with a packet of these, corresponding in number with the houses in each district: these are passed every month from one district to another, so as to circulate through the whole in a year. This parish being divided into twelve districts, each containing twenty-five houses, the number of covers required is 300.

The following is a list for three years, the whole being, with a few exceptions, on the list of the Society for Promoting Christian Knowledge:—

#### FIRST SERIES.

- |                                       |     |                                   |
|---------------------------------------|-----|-----------------------------------|
| 509. Happiness and Misery             | and | 446. History of Mary Wood.        |
| 181. Repentance                       |     | 435. Shepherd of Salisbury Plain. |
| 457. Death of Christ                  |     | 178. Curate of Marsden.           |
| 189. Diligence for both Worlds        |     | 440. History of Charles Jones.    |
| 490. Plain Words about Prayer         |     | 443. Tawney Rachel.               |
| 329. Village Conversations            |     | 522. Parley the Porter.           |
| 316. On Prayer                        |     | 523. History of Mr Fantom.        |
| 427. Prevailing Intercessor           |     | 417. History of Tom White.        |
| 73. Cottage Conversations             |     | 520. Sorrowful Sam.               |
| 460. General Resurrection             |     | 436. The Two Shoemakers.          |
| 420. Introduction to a Religious Life |     | 442. Black Giles.                 |
| 106. Hannam's Invalid's Help          |     | 519. Diligent Dick.               |

#### SECOND SERIES.

- |  |     |                             |
|--|-----|-----------------------------|
| 498. Selection from Reformers, 1.                        | and | *S. C. The Widow's Son.     |
| 501. — 2.  |     | *S. C. Old Ambrose.         |
| 510. — 3.  |     | 162. The Parson.            |
| 514. — 4.  |     | 417. The Soldier's Funeral. |
| 539. Friendly Advice                                     |     | 426. Poor-house Penitent.   |
| 504. How to discern whether we have the Spirit of Christ |     | 481. John Hardy.            |
| 168. Cottage Readings, 1st series                        |     | 446. Betty Brown.           |
| 119. Diligence for both Worlds                           |     | *S. C. James Ford.          |

- |  |                               |
|--|-------------------------------|
| 115. Bishop Beveridge's Resolutions    | and 512. Abijah.              |
| 342. Bishop Blomfield on Family Prayer | 250. Cripple of the Railroad. |
| 331. Pious Christian's Preparation     | 517. Beggarly Boy.            |
| 143. Christian Sympathy                | 447. The Happy Waterman.      |

### THIRD SERIES.

- |                                    |                                     |
|------------------------------------|-------------------------------------|
| 508. Way to Peace                  | and 200. Cottager's Wife.           |
| *B. C. E. S. Churchman on Sick Bed | 405. Father's Gift.                 |
| 218. Christmas Banquet             | 248. Poor Man and Pauper.           |
| 499. Cecil's Friendly Visit        | 344. The Launch.                    |
| 550. Great Duty neglected          | 562. Mary Walton.                   |
| 163. Serious Call                  | Dialogue on Church Missions.        |
| 343. Day of Adversity              | *B. C. E. S. Life of Edward VI.     |
| 32. Christian's Daily Devotion     | *B. C. E. S. Life of Bishop Hooper. |
| 500. Church the Nursing Mother     | 249. Old Oak Tree.                  |
| 170. Sick Man's Salve              | *B. C. E. S. Zacchæus.              |
| 513. Advice to Young Women         | 439. Hester Wilmot.                 |
| *B. C. E. S. The Convalescent      | 199. Cottage Readings, 2d series.   |

\* B. C. E. S. Bristol Church of England Tract Society.

## CHAPTER VIII.

## LENDING LIBRARIES.

*Rural Deanery Library.*—IN consequence of the facilities afforded by the Society for Promoting Christian Knowledge, lending libraries probably exist in most parishes; and when efficiently conducted, they are productive of much good, and furnish the pious cottager with many an hour's wholesome and instructive reading. On the same principle, we may also promote the circulation of approved works among a higher class of our parishioners, whom otherwise works of real merit seldom reach. In a populous parish, a sufficient number of subscribers may perhaps be obtained, to admit of the plan being carried out independently. And in country districts, the same advantages will be secured by the union of adjoining parishes.

The following scheme was arranged for a rural deanery, and has been in operation for several years; the object being, to promote the circulation, among the middle class, of works containing general knowledge, combined with religious and moral instruction. The rules will explain themselves; and it will be seen that though each subscriber is supplied with a succession of volumes for five years, he is required to subscribe only for the two first years.

*Rules for the Formation of a Deanery Library.*

I. That each clergyman shall ascertain who of his parishioners are favourable to the scheme, and



are willing to subscribe annually, for two years, half-a-crown.

II. That the works to be circulated shall be approved by the clergy at a general meeting, to which they are requested to come prepared with the names of subscribers, and of such books as members are desirous of recommending.

III. That the Deanery shall be divided into ten districts—each district being as nearly as possible equalised, by dividing larger, and uniting smaller parishes; and thus, by having duplicates of the works, the books approved will be circulated through the ten districts, in five years.

IV. That the books transmitted to each district circulate in it for one year, and then be returned to the secretary, who will see that they are passed to the next district.

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The circulation of the books in each district may be so arranged, that each subscriber shall always have a volume in his possession, which he will be required, at a given date, to pass to the next subscriber on the district list. To insure the regular transmission of the several volumes, it will be necessary to attach to each, a list of the subscribers in the district, with the date distinctly marked, on which each book is to be sent on. By doing this, and taking some pains to insure the regular transmission of the books at first, the writer has found that the plan has worked well in the three districts embraced by his own parish.

*List of Volumes for Deanery Lending Library.*

[Those marked \* are on the List of the Society for Promoting Christian Knowledge.]

## DISTRICT I.

					s.	d.
1.	Early English Church (Eng. Lib.) -	-	-	-	4	6
2.	*Hone's Lives, vol. i. -	-	-	-	3	5
3.	Sermons before the University, by Archdeacon S. Wilberforce -	-	-	-	4	6
4.	Pursuit of Knowledge under Difficulties, vol. i. -	-	-	-	4	6
5.	Abraham, by Rev. H. Blunt -	-	-	-	4	6
6.	Life of Oberlin -	-	-	-	5	0
7.	Life of Columbus (Fam. Lib.) -	-	-	-	2	6
8.	*Markland's Remarks -	-	-	-	5	0
9.	Egypt (Ed. Cab. Lib.) -	-	-	-	5	0
10.	Contributions of Q. Q. -	-	-	-	7	0
11.	Kennaway's Comfort for the Afflicted -	-	-	-	6	6
12.	Life of Bishop Jewel, by Le Bas -	-	-	-	4	6
13.	Anderson's Lord's Prayer (Eng. Lib.) -	-	-	-	2	0
14.	*Bowdler's Essays -	-	-	-	1	4
15.	Rectory of Valehead -	-	-	-	6	0
16.	Paley's Natural Theology -	-	-	-	3	8
17.	*Milton's Paradise Lost -	-	-	-	3	3
18.	Clarke's Travels in Russia -	-	-	-	2	6
19.	Parable of a Pilgrim (Eng. Lib.) -	-	-	-	2	6
20.	Gutzlaff's China -	-	-	-	7	0
21.	*Bishop Burnett's Lives -	-	-	-	7	0
22.	*Stretch's Beauties of History -	-	-	-	3	3
23.	History of Anglo-Saxons (Fam. Lib.) -	-	-	-	2	6
24.	Conversations on Chemistry, 2 vols. -	-	-	-	12	0
25.	Letters from the Baltic -	-	-	-	2	6
26.	Undine -	-	-	-	2	0

## DISTRICT II.

1.	*Blunt's History of Reformation -	-	-	-	4	2
2.	*Hone's Lives, vol. ii. -	-	-	-	3	5
3.	Sermons before the Queen, by Archdeacon S. Wilberforce -	-	-	-	4	0
4.	Pursuit of Knowledge under Difficulties, vol. ii. -	-	-	-	4	6
5.	Jacob, by Rev. H. Blunt -	-	-	-	5	6
6.	*Life of Felix Neff -	-	-	-	5	0
7.	History of Bastille (Fam. Lib.) -	-	-	-	2	6
8.	*Bloxam's Architecture -	-	-	-	4	9

						<i>s.</i>	<i>d.</i>
9.	Palestine (Ed. Cab. Lib.)	-	-	-	-	5	0
10.	Cottagers of Glenburnie	-	-	-	-	0	8
11.	Wilberforce's Practical Christianity	-	-	-	-	4	6
12.	Life of Bishop Bedell	-	-	-	-	9	0
13.	Howard's Sacred History, vol. i. (Eng. Lib.)	-	-	-	-	3	0
14.	Ditto, vol. ii. (Eng. Lib.)	-	-	-	-	3	0
15.	*Rasselas	-	-	-	-	2	0
16.	*Paley's Evidences	-	-	-	-	3	6
17.	*Herbert's Poems	-	-	-	-	2	10
18.	Bruce's Travels (Fam. Lib.)	-	-	-	-	2	6
19.	Pilgrim's Progress	-	-	-	-	5	0
20.	Borrow's Bible in Spain (Col. and Home Lib.)	-	-	-	-	6	0
21.	Life of Nicholas Farrer	-	-	-	-	4	0
22.	*Scenes and Sketches from English History	-	-	-	-	2	8
23.	Mutiny of Bounty (Fam. Lib.)	-	-	-	-	2	6
24.	*Conversations on Natural Philosophy	-	-	-	-	9	0
25.	Bubbles from Brunnens	-	-	-	-	2	0
26.	*Hall's Loo Choo	-	-	-	-	2	9

## DISTRICT III.

1.	Evan's Tales of Early British Church	-	-	-	-	5	0
2.	*Hone's Lives, vol. iii.	-	-	-	-	3	5
3.	Sermons before the Queen, by Archdeacon S. Wilberforce, vol. ii.	-	-	-	-	7	0
4.	*Strutt's Triumphs of Genius	-	-	-	-	5	4
5.	St. Peter, by Rev. H. Blunt	-	-	-	-	4	6
6.	Life of Henry Martyn	-	-	-	-	7	6
7.	Life of Nelson (Fam. Lib.)	-	-	-	-	2	6
8.	Perils of the Nation	-	-	-	-	6	0
9.	Polar Seas (Ed. Cab. Lib.)	-	-	-	-	5	0
10.	Tales of Crusaders	-	-	-	-	5	6
11.	Mrs. H. More's Practical Piety	-	-	-	-	10	6
12.	Life of Wilberforce	-	-	-	-	6	0
13.	Keith on Prophecy	-	-	-	-	7	0
14.	Young Christian's Sunday Evening. (Mrs. Parry. 1st series)	-	-	-	-	8	0
15.	Siege of Lichfield (Eng. Lib.)	-	-	-	-	7	0
16.	Bishop Hall's Letters	-	-	-	-	4	6
17.	Moultrie's Dream of Life, and other Poems	-	-	-	-	7	0
18.	Wilberforce's Five Empires (Eng. Lib.)	-	-	-	-	3	6
19.	Sintram	-	-	-	-	2	0
20.	Buchanan's Christian Researches	-	-	-	-	3	0
21.	*Memoirs of La Roche Jaquelin	-	-	-	-	2	9
22.	History of England (Mrs. Markham), 2 vols.	-	-	-	-	6	6
23.	*Life of Wiclif	-	-	-	-	4	6
24.	*Journal of a Naturalist	-	-	-	-	4	0

## DISTRICT IV.

				s.	d.
1.	Palmer's History of Church (Eng. Lib.)	-	-	4	6
2.	*Hone's Lives, vol. iv.	-	-	3	5
3.	Sermons by Rev. Aug. Hare, vol. i.	-	-	8	0
4.	*Beren's Selections from Spectator, 1st series	-	-	3	7
5.	Wilberforce's Parochial System	-	-	3	6
6.	Carne's Lives of Missionaries, vol. i.	-	-	6	0
7.	Life of Gustavus Adolphus (Fam. Lib.)	-	-	2	6
8.	Remedies to the Perils of the Nation	-	-	6	0
9.	Africa (Ed. Cab. Lib.)	-	-	5	0
10.	*Robinson Crusoe	-	-	3	6
11.	*Sutton's Disce Vivere	-	-	2	6
12.	*Pridden's Early Christians	-	-	3	0
13.	*Bishop Tomline's Introduction to Bible	-	-	4	9
14.	Young Christian's Sunday Evening (2d series. Gospels)	-	-	8	0
15.	*Tales and Stories from History, by Agnes Strickland	-	-	5	4
16.	Bishop Ken's Divine Love	-	-	2	0
17.	*Dale's Poems	-	-	7	0
18.	Wars of the Jews	-	-	6	0
19.	*Agathos	-	-	2	0
20.	Jowett's Researches	-	-	10	0
21.	Gillie's Waldenses	-	-	18	0
22.	*Tales of a Grandfather	-	-	7	8
23.	Cave's Primitive Christianity, 2 vols.	-	-	9	0
24.	Mowbray on Poultry	-	-	7	6
25.	Inglis's Norway	-	-	10	6
26.	Peace and Strife	-	-	1	6

## DISTRICT V.

1.	Wilberforce's American Church	-	-	5	6
2.	*Hone's Lives, vol. v.	-	-	3	5
3.	Sermons by Rev. Aug. Hare, vol. ii.	-	-	8	0
4.	*Beren's Selections from Spectator, 2d series	-	-	4	3
5.	Cecil's Remains	-	-	5	0
6.	Carne's Lives of Missionaries, vol. ii.	-	-	6	0
7.	Life of Peter the Great (Fam. Lib.)	-	-	2	6
8.	*Help to Knowledge	-	-	1	9
9.	*Extracts from Travellers illustrative of Holy Scripture	-	-	3	0
10.	Clement Walton	-	-	3	6
11.	*Sutton's Disce Mori	-	-	1	6
12.	*Walton's Lives	-	-	3	6
13.	Horne's Introduction to the Scriptures	-	-	9	0
14.	Young Christian's Sunday Evening (Epistles. 3d series)	-	-	8	0
15.	St. Antholin	-	-	3	6



						s.	d.
16.	*Berens' History of Prayer Book	-	-	-	-	1	6
17.	*Keble's Christian Year	-	-	-	-	5	0
18.	Abeel's China	-	-	-	-	6	0
19.	The Rocky Island	-	-	-	-	2	9
20.	Pringle's African Sketches	-	-	-	-	8	6
21.	Sir H. Davy's Consolations in Travel	-	-	-	-	6	0
22.	History of France (Mrs. Markham)	-	-	-	-	9	6
23.	*White's Selborne	-	-	-	-	3	0
24.	Cattle (Soc. U. Know.)	-	-	-	-	10	6
25.	Head's Rough Notes	-	-	-	-	12	0
26.	Naomi, or, the Last Days of Jerusalem, by Mrs. Webb	-	-	-	-	6	0

*List of Volumes for a Parochial Library, from the Catalogue of the Society for Promoting Christian Knowledge.*

[Those marked with an asterisk excepted.]

						s.	d.
113.	Burkitt's Help and Guide to Christian Families	-	-	-	-	0	5
209.	Becon's Works (Selection from)	-	-	-	-	2	0
	*Beveridge's (Bishop) Select Sermons	-	-	-	-	3	6
	*Bridges on 119th Psalm	-	-	-	-	5	0
168.	199. Cottage Readings, 1st and 2d series, each	-	-	-	-	1	0
S.C.	Cottager's Monthly Visitor, 1821 to 1832, each annual vol.	-	-	-	-	4	6
S.C.	_____ 1833 to 1841, each vol.	-	-	-	-	3	3
228.	Disce Vivere	-	-	-	-	2	6
222.	Disce Mori	-	-	-	-	1	6
S.C.	Davy's (Bishop) vol. for Lending Library	-	-	-	-	3	4
317.	Gibson's Three Pastoral Letters	-	-	-	-	1	1
553.	Hall's (Bishop) Contemplations, 3 vols.	-	-	-	-	9	0
186.	Hall's Balm of Gilead	-	-	-	-	0	11
419.	Hele's Offices	-	-	-	-	2	0
408.	Hele's Companion to Altar	-	-	-	-	1	3
S.C.	Herbert's Poems	-	-	-	-	2	10
20.	Horne (Bishop) on the Psalms	-	-	-	-	2	0
304.	_____ John the Baptist, &c.	-	-	-	-	0	9
263.	James's Commentary on Collects	-	-	-	-	2	0
264.	_____ on Christian Watchfulness	-	-	-	-	2	0
	*Kennaway's Comfort to the Afflicted	-	-	-	-	6	6
124.	Leslie's Short and Easy Method with Deists	-	-	-	-	0	9
544.	Lives of Apostles and Evangelists	-	-	-	-	1	6

			s.	d.
S.C.	Life and Death of Lord Rochester	- -	0	8
	*Leighton (Archbishop) Commentary on St. Peter	- -	5	0
S.C.	Memoir of Davies of Devanden	- -	1	3
S.C.	Miscellany, The	- -	1	5
24.	Nelson's Fasts and Festivals	- -	4	5
92.	Nicholl's Help to the Reading of the Bible	- -	2	0
188.	Patrick's (Bishop) Advice	- -	1	2
203.	Consolatory Discourses	- -	1	8
S.C.	Penny Sunday Reader, vols. i. to xiv. each	- -	2	2
127.	Pious Parishioner instructed	- -	1	1
114.	Scougal's Life of God in the Soul of Man	- -	0	3
409.	Slade's Explanation of Psalms	- -	1	8
185.	Taylor's (Bishop Jeremy) Golden Grove	- -	1	0
	*ThurLOW's (Rev. C. A.) Scriptural Piety	- -	3	6
S.C.	Useful Hints to Labourers (Part i.)	- -	1	1½
	(Part ii.)	- -	1	1½
323.	Wilson's (Bishop) Sermons	- -	2	5
366.	Sacra Privata (large print)	- -	1	0
S.C.	Wigram's (Rev. T. C.) on Sunday Schools	- -	0	9
	*Wilberforce's Eucharistica	- -	2	6

## Tracts : —

Cheap Repository, vol. i.	- -	1	8
_____ vol. ii.	- -	1	3
_____ vol. iii.	- -	0	8
Church Communion and Discipline, vol. containing Nos.			
500. 497. 184. 90. 494. 464. 423. 424. -	- -		
Evidences of Christian Religion, vol. containing Nos.			
171. 162. 316. 103. 495. 471. 470. 473. 472. 364. 225. 41.			
Particular Duties, vol. containing Nos. 339. 417. 414.			
230. - - - - -	- -		
Against Popery, vol. containing Nos. 51. 169. 150. 410.			
101. 255. - - - - -	- -		
Prayer, vol. containing Nos. 351. 490. 106. 130.	- -		
Sermons, vol. containing Nos. 352. 119. 110. 46. 512.			
427. 429. 504. 426. 485. - - - - -	- -		
For the Sick and Troubled, vol. containing Nos. 499.			
443. 496. 234. 507. - - - - -	- -		
Sympathy (Christian), &c., vol. containing Nos. 143. 163.			
216. 251. 508. 610. - - - - -	- -		
Study of Holy Scriptures, vol. containing Nos. 498. 501.			
510. 516. 58. 115. - - - - -	- -		
Against Vices and Errors, vol. containing Nos. 425. 345.			
404. 242. 403. - - - - -	- -		

\* \* See also the list for Deanery Library, and that at page 95.

## BOOK V.

## L A Y   H E L P.

## CHAPTER I.

## DISTRICT VISITORS.

THE charge of the parochial clergyman extends to every member of his flock; and he cannot feel that it is duly performed, while there is a family or an individual in his allotted sphere beyond the reach of his ministrations. Every one of his parishioners has a claim upon his sympathy and services; and in proportion as he is faithful and zealous, his opportunities of doing good, and the calls upon his time and attention, will be constantly increasing. It is therefore clear that the pastoral duties of a populous parish, — nay, even of one of moderate extent, — will exceed the physical abilities of the strongest and most devoted minister. He must either associate others with him, in such services as he can with propriety delegate; or leave many a path of usefulness untrod, and be daily oppressed with a sense of undischarged duties.

Happily there exists among the laity an increasing disposition to co-operate with their spiritual pastors, in those works of faith and labours of love, which devolve on every member of Christ's body, the

Church. And where a clergyman's own heart is in his work, he may reasonably reckon on finding those of his flock, who will feel it a privilege, in subordination to himself, to share his burden, and supply his lack of service. And for their own sake, he may rejoice to enlist their agencies, and see them embarked in labours which are doubly blessed, and in which they will be sure to receive, no less than to impart good. Nothing is more profitable to those, whom God's Providence has removed from the pressure of want, than to be personally engaged in relieving the necessities of their poorer brethren. Nor is it a slight advantage resulting from these domiciliary visits, that they promote on the part of both classes that reciprocity of confidence and kindness, so essential to their mutual well-being, but which our social distinctions are so apt to interrupt. Were it then only to diffuse the practical charities in which pure and undefiled religion consists, a clergyman should rejoice to see a system of district visiting in operation in his parish.

He will, however, need to exercise much caution, both in the selection of his auxiliary labourers, and in defining the nature and extent of the duties entrusted to them. Unless the agents, whom he thus recognises as co-operating with himself, be persons of sound judgment and discretion, who will take their instructions from him, and carry out his views with tact and delicacy, they will rather embarrass and impede, than assist him in his mission.<sup>1</sup> They must

<sup>1</sup> "In our great towns," observes Archdeacon Bather, "zealous persons may commonly be found to help us in many ways, — our schools, for instance, or by acting in district visiting societies, — if we are but careful to select those who are really discreet and pious, and to maintain — for that also is very necessary — our own place, instead of suffering our subordinates to become our directors." — *Charge*, 1837.



be made to feel, that their labours are subordinate and subsidiary to his; and that he asks their aid in “serving tables,” that he may “give himself to prayer and to the ministry of the Word<sup>1</sup> :” that “pervading with a general superintendence the whole extent of his parish, he may at the same time concentrate his energies on that portion of his work, which cannot be delegated to another — the administration of the sacraments, and the preaching of the Word, and the pastoral visitation of the sick and dying.”<sup>2</sup>

The remarks of the present exemplary Bishop of London on this point demand the deepest attention. Speaking of parochial visiting associations acting in subordination to the clergy, his Lordship observes:— “By kind, yet not intrusive inquiry into the wants, both temporal and spiritual, of the poor; by well-timed aid; by encouragement and counsel; by exhortations to the duty of reading the Scriptures, of public worship, of sanctifying the Lord’s Day, of regulating the behaviour of the children; by directing them, in cases of sickness, or of ignorance, or of troubled conscience, to their appointed pastor, such an association may work incalculable good, and become powerfully, though indirectly, instrumental in preaching the Gospel to the poor. But it is incumbent on me to caution the parochial clergy against the relinquishing the superintendence and direction of these auxiliary labourers; and against delegating to *them* their own peculiar functions and duties, as the commissioned interpreters of Scripture, as the Lord’s remembrancers for His people, and as the appointed guides of their devotion. There is a special promise

<sup>1</sup> Acts, vi.

<sup>2</sup> Mr. Canon Dale.

of blessing annexed to ministerial service; and the sense of that specialty ought not to be effaced from the minds of our flocks, by the permitted intrusion of laymen, however pious or zealous, into that which belongs to our own peculiar office. If this be not attended to, you must expect that tares will spring up in the wheat, and that your visiting societies will become so many nurseries of schism."

With these restrictions, a district society, rightly organised, is to the parochial clergyman an auxiliary of inestimable worth. It furnishes him both with data for plans of parochial improvement, and with an efficient machinery for carrying them into execution; investing him with a sort of ubiquity, and enabling him to pervade a sphere of duty which his individual exertions could never compass.

At the same time, the success of the system, in any given field, must mainly depend upon the individual minister; nor must he ever forget, that it is his province to animate, direct, control; and that his auxiliaries are to take their tone, and receive their impression from himself. There is always danger in such cases, lest we should trust too much to the mere mechanism we have set in motion. But no subordinate agency will compensate for the want of personal devotion on the part of him, who ought to be the moving principle of the whole. His suasion must suggest the motives; his example supply the model; or he will look in vain in his auxiliaries for the self-denial and devotion, requisite for a due discharge of their mission. The visitors should be also encouraged to communicate with him freely; to report to him statedly upon the cases in their several districts; and to direct his immediate attention where from sickness, or other circumstances,

his pastoral services are most required. And in requital for their valuable and disinterested labours, they should be made to feel, that they have a peculiar claim upon his confidence and respect; that he regards them as his "helpers in the Lord," and esteems them very highly for their work's sake.

It is obvious that the first step, in organising a system of district visiting, must be, after procuring a correct census of the population, to divide the parish into sections of manageable extent, assigning them to the several visitors, according as from vicinity, or other circumstances, they may be respectively suitable.

In the author's parish, the distribution is into 12 districts; and the number of houses being 300, there are consequently 25 assigned to each visitor, with an average population of 115. In the case of more populous parishes, and where there may be difficulty in procuring a proportionate increase of willing and competent labourers, the extent of the district must of course be augmented; but it is most desirable that its size should not be such, as to overtask the visitor, or to dissipate his attention over too wide a field. To secure the object in view, each district should be thoroughly pervaded. The intention is to beget a sympathy between the visitor and the inmates of his locality; to familiarise him with their character; and to create in him an interest in all that concerns them. In this as in every other walk of usefulness or beneficence, it is better to do a little completely, than a great deal partially and superficially.

The introduction of the visitors to their several districts may be made, by their delivering at each house a tract, selected by the clergyman, and bearing a label



intimating that it comes from him. Any awkwardness which might be felt by a visitor, on entering the field assigned, is removed by an errand, which betokens an accredited agent, and justifies a visit. And the door being once opened, the way is paved for an intercourse, which every future act of attention will improve and endear, until the visitor is recognised as the common friend of the district, and his appearance stately and eagerly looked for.

The duties to be assigned to lay visitors may be defined in general terms, as those which it would be natural and suitable for one private Christian to render to another. The administration of the sacraments, and the public expounding of God's Word, must be considered exclusively the province of one in holy orders. And no one, whose co-operation a clergyman can with propriety accept, would wish to intrude into services so sacred. But to exclude the pious laity from carrying the message of peace to the cottages of the poor, and to the bed-sides of the sick and dying, or offering instruction and consolation wherever they are needed, is as little the intention or interest of our Church, as it is the genius of the Christian religion. And probably the extreme jealousy of such exertions, manifested in some quarters has contributed to alienate and drive into the ranks of dissent many, who, had a suitable sphere, in which they might serve God in connexion with the Church, been assigned them, would have remained attached and useful members of our communion. Rather is it the Church's duty and interest, to impress upon her lay members her claims for such services, reminding them evermore that they are as much partakers of her benefits, and as bound to her service, as those who



wait at her altars. And happy the pastor, who ranks amongst his parishioners many who are competent and willing to co-operate with him, in these important and self-denying duties, for which the field is so vast, and the labourers are so few. (T)

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It is the author's practice to assemble his district visitors on the first Monday of the month, to converse with them and receive their report; when they also account for the distribution of such sacramental alms as have been placed in their hands. They are provided with the subjoined form of application to himself, which they are kind enough to employ as occasion requires.

# DISTRICT

No.

REVEREND SIR,

I beg to inform you that I have visited  
residing  
recommend

and

for

I am,

Reverend Sir,

Your obedient servant,

VISITOR.

## CHAPTER II.

## NURSES FOR THE POOR.

THE Sœurs de la Charité is an institution which we of the reformed faith might profitably imitate. However we may abjure the doctrinal errors of the Romish Church, its practical charities demand our reverence; and in its systematic attention to the poor, it has left us far behind. Its wisdom has been also seen, in assigning to its more compassionate and earnest members scope for benevolent exertion; and employing, in subordination to itself, and in furtherance of its own objects, energies which might otherwise have been turned against it. Our having so long acted upon a different principle has been one of our most suicidal mistakes.

That amongst the daughters of our Church, there are many who are, in the truest sense, Sisters of Charity, we must gratefully admit. Which of our pastors will not acknowledge them as his "helpers" and "succourers" in every good work; and bless God that the Phebe, Persis, and Priscilla, to whom apostles were beholden, have many who emulate their piety amongst ourselves? And of such may we not say, as St. Paul did, that they "labour much in the Lord," and are "the servants of the Church."<sup>1</sup>

It still, however, remains to be seen, whether such agency might not be much more widely and syste-

<sup>1</sup> Φοίβην τὴν ἀδελφὴν ἡμῶν οὖσαν διάκονον τῆς ἐκκλησίας. Romans, xvi. 1.

matically employed ; and the interests of the Church, as well as the cause of humanity, promoted by it. "Thirty years hence," observed one of the lights of our age, "England may have its Béguines and its Sisters of Charity. It is grievously in need of them ! There is nothing Romish, nothing superstitious, nothing fanatical in such associations ; nothing but what is righteous and holy ; nothing but what properly belongs to that *Ἀγροικία*, that religious service, which the apostle James, the brother of our Lord, has told us is pure and undefiled before God and the Father. They who shall see such societies instituted and flourishing here, may have better hopes that it may please the Almighty to continue His manifold mercies to this island, notwithstanding the errors which endanger it, and the offences which cry to Heaven."<sup>1</sup>(U)

Is it impossible for members of our Church, in strict subordination to her rule, to be thus associated for a systematic and extensive visitation of the sick ? Who can doubt that, could any judicious plan be arranged, with the sanction of our spiritual rulers, many would be found to avail themselves of such an opening for usefulness, and esteem it their highest privilege ! Without vows—without a peculiar habit, were this thought objectionable,—bound only by a sense of their infinite debt to Him who bore our sicknesses, — but still as recognised hand-maids of the Church, they might render her the most important services.

Meanwhile, there are attentions required by the poor in sickness, which it is in the power of their richer brethren to command for money. And of these, the most substantial is the attendance of a suitable person

<sup>1</sup> Southey's Colloquies, vol. ii. p. 330.

to nurse them, when they are incapacitated from helping themselves. At such times, the attentions of the poor to one another are often most exemplary; nor would any one wish to supersede such charitable offices. But it must, in many instances, be inconvenient, and even impossible, for a poor neighbour to absent herself from her own family, or forego her night's rest. And the parochial relief, afforded in this way, falls far short of what is required. Generally, some one receiving parish pay, and herself infirm, is sent to act as nurse; and at a time, when gentleness and consideration are specially needed, and the mind ought to be kept tranquil and open to good impressions, the invalid is left to one, whose service, being enforced, is performed reluctantly; whose infirmities disqualify her from rendering efficient service, if so disposed; and whose temper, perhaps soured by misfortune, is rendered more acrimonious by loss of sleep.

How desirable to substitute, in her place, one alive to the wants of the sick room, and really qualified to discharge its duties; who, in addition to a kind heart and feeling manner, shall possess the first of all recommendations, solid and consistent godliness; and whose aim would be, not only to relieve the body, but also to minister to the soul. Amongst the Church's missions, what more suitable could she embark on, than one which would constitute her the nurse of the sick poor, and place her before men's eyes, as affectionately caring for even the bodies of her poorer members? And how so well effect this, as by employing agents in offices of the truest mercy, to carry her practical charities and her sound teaching to the abodes of penury and disease! How many might she thus soothe on a dying pillow; to how many impart



hopes full of immortality; how many win and attach to her communion by a sense of benefits! Not that her object would be to proselytise; for the people are already committed to her charge; and it is only her duty to make, at least, a tender of her services, by every sick and dying bed. And occasions, of which separatists from her communion often avail themselves to gain converts, it is doubly her business and interest to improve.

Is it asked, whence shall the Church derive the funds for such services? The answer is ready. By appealing to the hearts of her richer members; by awakening them to the privilege of contributing to objects so sacred: especially by recalling to their minds mercies and comforts, with which the privations of the sick poor are fearfully contrasted. Let those who have experienced the attentions which surround the sick bed of persons in easy circumstances, — who in their hour of need had at command whatever kindness could minister, or wealth purchase, or skill supply; and who know, with all these alleviations, what the languor, and suffering, and bodily and mental prostration of protracted sickness are; — let such as have themselves recovered, or have received back beloved objects from the brink of the grave, or who, in the recollection of those whom they have lost, thank God that, at least, whatever could tranquillise the mind or assuage pain, was not denied them — let such evince their sense of what they owe to God, by sympathising with His afflicted creatures. What more suitable return for past mercies — what so effectual a security against future visitation! “Blessed is he that considereth the poor and needy. The Lord will deliver him in the time of trouble. The

Lord will preserve him, and keep him alive. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." <sup>1</sup>

In most parishes we may hope that the Church might find a suitable agent for this ministry of mercy. Some pious matron, who has been trained in the school of adversity, and is able to comfort them that are in any trouble, by the comfort wherewith she herself has been comforted of God. Some widow, who is a widow indeed, who trusteth in God, and is well reported of for good works; who desires to relieve the afflicted, and diligently to follow every good work. Some one, in short, whose charitable impulses would prompt her to undertake such office, and who would conscientiously discharge them, from a principle of love to Christ, and to the bodies and souls of His afflicted members.

<sup>1</sup> Psalm xli. 1, 2, 3.

## CHAPTER III.

## SPONSORS FOR THE POOR.

THERE is no point in which a clergyman finds it more difficult to carry out the directions of the Church than in reference to sponsors at Holy Baptism. The injunction is, "that there shall be for every male child to be baptized, two godfathers and one godmother; and for every female, one godfather and two godmothers:" moreover, "that the parents of the child shall not be admitted as sponsors." The object of the Church, in both these requirements, doubtless, being, to secure to the infant the benefit of spiritual oversight, should the parents be removed by death. And the purpose is a truly gracious one; in keeping with her other ordinances; and indicative of her maternal interest in all her members.

Unhappily, among the poor the sacrament itself is so often prostituted, that it is no wonder that the office of sponsor should be lightly regarded by them. Often they experience a serious difficulty in procuring persons to perform it for their children: while, for the most part, those who undertake it, are only nominally in communion with the Church, and are morally unfit to bear so serious a part in its services. When answering at the font, they are, in fact, pronouncing their own condemnation; and are undertaking, for another, obligations which they notoriously disregard in their own persons. And the knowledge

of this not only wounds the minds of rightly-disposed members of our Church, but still more widely alienates dissenters, and furnishes them with pleas for decrying our system.

It is, indeed, in the power of the clergyman to repel such persons; and the canon enjoins "that no one be admitted godfather or godmother to any child, before the said person hath received the holy communion." But, in our lax state of Church discipline, it would be next to impossible to insist on this qualification; and, in many cases, would amount to a positive exclusion from the sacrament.

The only hope of the Church, in such a state of things, seems to lie with her communicants. Those who are actually in fellowship with her — living members of Christ's body — may be expected to feel concern in what so nearly affects her. And if pressed on their attention, many of them would, doubtless, not only feel the magnitude of the evil pointed out, but be sincerely desirous to redress it. The appeal is one addressed to their best sympathies as Christians. There is the perplexity of the parents how to procure suitable sponsors; the claim of the little one craving admission to the Christian fold; the plea of their mother, the Church, while she seems to say to them, "Take this child, and nurse it for me." It is hardly possible that one, who has the mind of Christ, and seeks the extension of His kingdom, can view such pleas with indifference.

In rural districts, where, for the most part, the working classes are brought into direct contact with the grade above them, it would seem only natural for a master to undertake the office of sponsor for the child of one employed by him. His doing so would



be a gracious act, which might serve to strengthen the ties now, generally, far too lightly regarded on either side. And while manifesting brotherly interest in those placed by God's Providence beneath him, it would prompt his Christian sympathies, and give him a hold on the affections of both parent and child. Reminding the one, that the humblest of his brethren was his equal in God's sight, and a joint heir with him in Christ,—it might impart to the other a clearer perception of what Church membership is, and teach him to set a higher value on its privileges. And, of course, it would suggest and justify an oversight, which could not but be productive of the happiest results. Occasional inquiries after a godchild's welfare; care that he should be sent to school, and furnished with the Holy Scriptures and the Common Prayer; a few words now and then of admonition and encouragement; all these are duties naturally springing out of the relationship thus contracted, and might insure his being trained as a consistent member of the Church into which he was baptized, and being thus brought up in the nurture and admonition of the Lord.

If it be urged that such sponsorship would involve responsibilities, and might entail trouble and even some degree of expense, it must be remembered, that obligations are already imposed, in the relative position towards their humbler brethren in which Providence has placed the higher and middle classes of society — that they are but stewards of God's gifts,—and that in no way can they so richly improve them, as in fatherly acts to the poor man's child. A discharge of these would do more than any thing else to allay discontent, and attach the poor. And that social

superiority, which, viewed disconnected from its duties, is often so grating to inferiors, would be both admitted and revered, were it connected, in the poor man's mind, with a corresponding sense of acknowledged responsibility, and with greater efforts at conferring good.

In town parishes, from their greater extent, and the absence of that direct and kindly intercourse between the different classes which may be expected to subsist in a less dense population, such offices on the part of superiors are less to be looked for. But, in these cases, the obstruction to friendly intercourse between rich and poor is, in itself, a serious evil, and one of the strongest arguments for the subdivision of our parishes; and, even under the most disadvantageous circumstances, an earnest benevolence will search out objects, on which to confer its charities and the rich blessings of the Christian fold.

## CHAPTER IV.

## CHURCH OFFICERS.

NOTHING speaks more hopefully for our Church than the increasing interest manifested by her lay members in all that concerns her. Their readiness to devote not merely money — but what is often a far greater sacrifice — their time and abilities to her service — is the most delightful proof that religion has taken deep root amongst us. It indicates the reality and prevalence of that good work to which many of the laity have already so largely contributed; and which will always be connected with the memory of their pious efforts and acts of munificence. And, doubtless, no services are more acceptable to God than those offered, in subordination to his appointments, by men, bound by no priestly vows, separated by no fresh act of consecration; only led by the sense of baptismal engagements and the impulses of renewed hearts, to do what they legitimately may, for the maintenance and extension of His cause. Instead of viewing such efforts with a cold and jealous eye, or acting in the remotest degree as if we wished to discourage them, it becomes the clergy especially to bless God on this behalf, to wish them good speed in the name of the Lord, and to take shame to ourselves whenever their zeal shall outstrip our own.

Happily, sounder views on all points connected with the Church are gaining ground. And the mistaken idea, so long prevailing, that the Church meant

the clergy — that it was a synonyme for those of her members in holy orders, rather than for the collective body of the baptized within her pale — is rapidly giving way. Rightly-minded members of our laity are becoming more deeply impressed with what is required of them, — as having been baptized into one body, and made to drink into one spirit; and are found inquiring in what manner, without encroaching on the rule and discipline of the Church, they may bear a part in promoting her efficiency and usefulness. And of this we have a striking instance in the proposal for such sanctioned and systematic co-operation, lately addressed to our venerable metropolitan, and emanating from some of our most exemplary and distinguished lay members.<sup>1</sup>

No one can deny that the question alluded to is one of the deepest interest; and by no means to be summarily disposed of. It acquires increased importance, as originating with the body whose suffrages have been too little considered in ecclesiastical arrangements. But, in itself, it merits much and grave consideration, and it were difficult to foretell the consequences of either adopting or rejecting it.

On the one hand, we have a vast and increasing population, far outreaching the pastoral care of the existing body of clergy, and much of which is either left in practical heathenism, or abandoned to instructors whom the Church cannot recognise. Added to which, is the fact already alluded to<sup>2</sup>, that zealous

<sup>1</sup> The measure suggested embraces, 1st, a large increase of the third order of the clergy — the deacons; 2dly, the employment, under episcopal sanction, of laymen as visitors of the sick, Scripture readers, catechists, and the like, in parishes where their introduction should be approved of by the parochial clergy.

<sup>2</sup> Page 380.



persons, otherwise well affected to the Church, and who, in her hands, might prove efficient and valuable labourers, are often, either altogether excluded from those subordinate services, which they would gladly render; or are tempted to seek a field of labour in the ranks of dissent, and thus contribute to strengthen a cause which is, every day, becoming more unequivocally hostile to our institutions. Neither of which alternatives can be contemplated without deep concern.

On the other hand, it may be doubted how far, especially at the present time, it may be prudent to call new agencies into existence, or rather to revive orders which, although at one time recognised in the Church, have been long discontinued. It may be feared, lest consequences should arise, which those who advocate this measure would be the first to deprecate — but which human infirmity, especially in the present divided state of our Church, render not improbable — even leading to collision with the parochial priesthood — when any influence, acquired by those subordinate teachers, would tend to divide and scatter the flock. Cases, no doubt, have occurred, in which such unhappy consequences have resulted from a somewhat similar attempt. And it may, therefore, be deemed a hazardous experiment, to summon into operation powers which it would be difficult either to regulate or recall. It is happy for the Church, that the responsibility of deciding on points, so intricate and important, rests with those who are both alive to the exigencies of the case, and unlikely to sanction any questionable measure for meeting them.

The principle of lay help is, however, clearly recognised in our ecclesiastical polity; and there is, at least, one of the Church's offices in which her lay members

may legitimately engage, and in which they may render her the most essential service.

In the appointment of her wardens, she has both invested them with extensive powers, and affords them ample opportunities of doing good ; and the fact that the office has been often undervalued, and inadequately represented, is only an argument for henceforth committing it to those who will duly estimate its duties, and conscientiously discharge them.

By referring to the nature and amount of the functions attached to the office in question, we shall at once perceive both its dignity and importance, and what ought to be the qualifications of those who undertake it. "The churchwardens are the officers of the ordinary, in all parochial ecclesiastical matters, in the same manner as chief constables, in civil affairs, are the officers of the judges and magistrates. Though acting for the parish, they are the officers of the bishop, and responsible to him ; and whether appointed by the parishioners in vestry, or by the clergyman, have the same rights and the same duties.

"Their duties are twofold : as conservators of the church, its furniture, and cemetery, with a discretionary power over its property for specific purposes ; and as guardians, in a certain degree, of the moral character, and public decency of the parishioners.

"With respect to the former of these, they are to see and to provide that the fabric of their churches be kept in full repair ; and in doing so, the easiest, and by far the most economical, mode, is to restore as soon as the injury is discovered ; for, whenever such matters are overlooked, as small and of little importance, they will always find dilapidation and expense to increase rapidly together. In whatever

they may thus do, in the way of repair or restoration, they ought to adhere strictly to the original style and design of the edifice, not putting temporary and fancy patches of work into the solid and time-honoured structures of antiquity.

“They are next to see that all necessary articles of furniture for the church be provided and preserved; that the church be constantly kept clean and well aired; that the windows be entire in their form and perfectly glazed throughout, with no unsightly and mean substitute of wood, brick, or plaster; that the walls be kept free from damp within, and from vegetation without; that the water-pipes and courses be open, and the water drawn from the foundations; that the earth be not allowed to accumulate against the outward walls; and that no grave be made within six feet of any part of them. It belongs to them to provide a covering for the altar-table upon all common occasions; and on others, when the Lord’s Supper is celebrated, a table-cloth and napkins, with all the requisite vessels, and necessary supply of bread and wine.”<sup>1</sup> “They are also to provide coverings of proper texture and quality, for the desk and pulpit; a Bible and book of Common Prayer, of proper type, binding, and dimensions; together with becoming and clean vestments for the minister. Nor should they permit any of these articles to be in a state unworthy of the holy purposes for which they are designed.”<sup>2</sup> “The font they are particularly desired to have kept clean and free from desecration, with a supply of clean water at hand. They are to permit no pew to be erected, nor mural tablet, nor any tomb to be set

<sup>1</sup> Archdeacon Wilkin’s Charge, 1844.

<sup>2</sup> Archdeacon Sinclair’s Charge, 1844.



up within, nor any sort of separate enclosure without the church, but with the consent of the ordinary.<sup>1</sup> They are to see that the parishioners attending divine service be placed as conveniently and suitably as it may be in their power to arrange; . . . . . and that in the time of service there be no interruption from noise or personal movements.<sup>2</sup>

“To them is entrusted, not only the custody of the church under the minister, but the care of the churchyard also, which they are to keep well fenced and free from cattle, and from trespass, and strictly preserved as a consecrated place for the reception of the dead, that the feelings of those who have deposited the mortal remains of their relatives and friends within its enclosure be not, at any time, wounded.”<sup>3</sup>

<sup>1</sup> The following extract from Archdeacon Shirley's Charge, 1843, on the subject of sepulture in churches, demands particular attention:—  
“Specially I would allude to the very objectionable practice of burying in churches, which is indecent, and often even dangerous, and disturbs the floors or sittings of our churches, and often both of them. This practice must be absolutely prohibited, except where there is a brick grave or vault, and the body is enclosed in lead; and as the clergyman may demand what fee he likes for burials in his church, I should advise the clergy to demand such a fee for graves in their churches as would act as a practical prohibition. I trust, however, that this very objectionable practice will yield to the good sense and good feeling of the community; for why should the living worshippers be injured or inconvenienced by such a cause?” I have reason to know that such are the directions of my own archdeacon.

<sup>2</sup> “It is not the business of the clergyman,” observes Archdeacon Sinclair, in addressing the wardens, “to rebuke the disturbers of divine service. He is engaged in the higher duty of addressing the Almighty. It is your business to rebuke the offender, and, if necessary, to expel him by force. Nor is your care confined within the walls. You have the power of ordering into the church, or removing from the churchyard, all loiterers and profane persons, who, by disorderly conduct and bad example, may offend or hinder the devotions of the assembled worshippers.”—*Charge*, 1844.

<sup>3</sup> Archbishop Wilkins.



“In the discharge of this part of their functions, they are responsible both to the parish and to the ordinary, the bishop: to the parish, that they do not unduly and wastefully expend its property; and to the bishop, that they do not neglect the buildings and furniture of the church.”<sup>1</sup>

Even in this, the more secular portion of his functions, how much may the pious and right-minded layman contribute to the welfare of society, and even to the glory of God himself. “What a homestead of Christian peace,” observes Archdeacon Manning, in addressing the wardens, “may you make for yourselves, for the aged and poor, the sick and weary, the widowed and the world-worn, in your parish church, and the sacred precincts which encompass it about. Who can say how much is in your hand? If you make the house of God beautiful and honourable in the eyes of your brethren, who can measure the help you give to your pastor’s work? Yours is no light charge; no merely secular office; it is related to the holiest things. I pray you use it well. Guard the house of God with a dutiful and loving care; and if the Lord blessed the house of Obed-Edom for the ark’s sake, while it tarried with him, believe that He will not forget your love and reverence for His sanctuary. Your year of office will soon be over, and with it the opportunity; and perhaps the blessing will pass to other hands. Use it well then, as men that would win a blessing of the Lord; remembering how He hath said, ‘Them that honour me I will honour; and they that despise me shall be lightly esteemed.’”<sup>2</sup>

“But the duties of churchwardens extend to mat-

<sup>1</sup> Archdeacon Sinclair.

<sup>2</sup> Charge, delivered 1843.

ters higher and more important than these, even to the conduct and ministrations of the clergy, as well as to the character and deportment of their brethren of the laity. In their annual presentments," which are delivered upon oath, "they are required to report on the non-residence, or due residence, of the clergyman, on any instance that may possibly occur of palpable neglect or misconduct on his part, either in the discharge of his sacred functions, or in the ostensible habits of his life; and on whatever evil may arise in the parish from the irregular or immoral conduct of the parishioners." <sup>1</sup> "They are empowered as acting for the bishop, to prevent any person from officiating in the parish church, whom they reasonably suspect of inability to produce letters of orders. They are further called upon to observe the behaviour, during divine service, both of the minister and of the congregation. They are to report the minister to the ordinary, should he not adhere to the regulations of the Church; and to see that no member of the congregation is guilty of indecorum or disturbs the rest." <sup>2</sup>

On this point—the conduct of the clergy—remarks Archdeacon R. Wilberforce, addressing the churchwardens, "the Church has an especial caution; not only does she subject the clergy to peculiar rules, and bind them to the care of their parishioners, and the duties of a devout life, by the most stringent obligations, but she takes security of each parish that these duties are performed. Every year she summons one or more witnesses, chosen by the bulk of the parishioners, who are solemnly called upon to bear testimony

<sup>1</sup> Archdeacon Wilkin's Charge, 1844.

<sup>2</sup> Archdeacon Sinclair.

respecting their lives and ministrations. These witnesses are you, the churchwardens; and, therefore, if the clergy should ever neglect their duty, or disgrace their calling, your guilt would be scarcely less, did you allow the crime, than theirs, should they commit it. That such feelings should be occasionally found in a large body of men, the corruption of our nature renders too probable, and their occurrence would be no just ground of imputation against our system, unless they occurred with impunity; and this they cannot do, unless to the sins of the priest there be added also the negligence of the people. There has been no clergyman, however faulty, in this archdeaconry, whose parishioners have not yearly declared, by the voice of their public officers, that they know nought against him. Then therefore was the time to speak, or else hereafter for ever to hold their peace.”<sup>1</sup>

But if such be the duties of this important office, it is clear what ought to be the qualifications of him who fills it. For a man, of immoral and irreligious character, or whatever be his personal character, whose feelings are hostile to the Church, to accept this trust, is the height of indecency. “Would it be becoming, think you, to entrust such an office to a man of notoriously irreligious habits, or even to one, who, whatever might be his moral character or personal piety, was a dissenter from the Established Church, and therefore considered himself to be prevented by conscientious scruples from assisting at her services? What would be the effect of an ungodly man attempting to procure order in a church, or to prevent profaneness and revelry in the streets? and how could

<sup>1</sup> Charge, delivered 1843.



one, who, whatever be his motive, seldom, or perhaps never, enters the church, declare in the most solemn manner before God and the congregation, that he will “truly and faithfully, and to the best of his skill and knowledge, execute the office of churchwarden within his parish?” It is highly desirable that the persons elected for this office should be the most pious, respectable, and intelligent persons in the parish, being members of the church of England, and if possible, communicants; and it really appears to me to be an act of deliberate perjury for any one to subscribe the declaration, who does not at least intend faithfully to discharge the duties to the best of his knowledge and abilities.”<sup>1</sup>

<sup>1</sup> I add observations to the same effect from Archdeacons Sinclair and R. Wilberforce. The former observes, in his primary Charge, “It is obvious that whoever undertakes this trust, should be not only a man of reputable character, but *favourably disposed to the National Establishment*, of which his particular charge is a portion; and if not in full communion with the Church of England, prepared, at least, to attend its ministrations during the time of his appointment. It is no doubt possible, consistently with the law as now in force, for an individual hostile to the Church, and desirous even of its demolition, to be appointed one of its wardens. It is possible for a vestry so far to forget *their* duty, as to choose a warden without inquiring whether he is likely to perform *his*; nay, even to choose him because they know that he will not perform it, and will actually obstruct those measures which he has solemnly pledged himself to promote. Such a possibility, however, I cannot suppose, in any instance, to be realized amongst us.” The latter, in his Charge of 1843, observes, “*Indeed, a person who is not a churchman should neither be chosen churchwarden, nor accept the office.* But, supposing him to accept it, let him remember that he gives a solemn promise “faithfully and diligently to perform its duties, according to the best of his skill and knowledge.” And he cannot pretend to be unwillingly forced upon duties, against which his conscience witnesses, since the 1st of William and Mary, cap. 18. gives him the option of employing a deputy, if he scruples to perform any thing which the law requires. The churchwardens, therefore, are bound, both as churchmen themselves, and by a solemn obligation contracted in the sight of God and man, to perform the duties of their office to the best of their knowledge.”



It is obvious, then, how important the office of warden is in itself, and what opportunities it affords of doing good. Nor can we well imagine lay functions, which, if God's honour be truly sought in them, will involve higher privileges, or more commanding influence. The humblest and most secular of these relates to the service and worship of God, and is, in this respect, honourable and sacred. *The Altar sanctifieth the gift.* And he who desires to promote the homage of the Most High, and instrumentally the salvation of his fellow-men, will rejoice to be accounted worthy of so high a trust, and would be content to be even a door-keeper in the house of his God.

Few things would contribute more to the honour and efficiency of our Church, and eventually to the extension of religion among us, than a just appreciation of this office, leading to a thorough and hearty discharge of it. A few instances of able and influential laymen, who should undertake it in a religious spirit, with a devout desire by means of it to promote God's glory, might be productive of the happiest results. The respect, which it would be seen they attached to the office, would raise it in general estimation; while the practical good they effected by means of it, and the higher tone of feeling they diffused, would operate far and wide. Instead of shunning it as an encumbrance, or abusing it for paltry and factious purposes, men would assume it with a proper sense of its importance and obligations. They would esteem it a high, a responsible, a holy office; would feel their own credit involved in its due discharge; and would wish to signalise their year of holding it, by rendering both the fabric and the service

of the Church more precious in the eyes of their fellow-parishioners.

They might do so, consistently with a rigid regard to economy, and while keeping down all those legal expenses which are shared by separatists from our communion. An attention to this, as it is the interest of the Church herself, so it is the bounden duty of her wardens. Only if they feel, themselves, a pride in God's house, they will desire it to be fair and honourable in the sight of all men; and by their own pious liberality will stimulate that of others. Above all, by strict observance of their own religious duties; by their exemplary conversation and devout demeanor; by their heartfelt interest in the services of the sanctuary, they will both strengthen the hands of their appointed pastor, and augment his influence. And in such a case, who can doubt the blessing which would attach both to themselves, and to the very humblest of their functions? "The wise-hearted persons who wrought for the temple at Jerusalem, were taking measures necessary for the presence of God there, while they were employed in working hangings, or carving stone; and we shall not fail to realise the presence of the Lord among us, if each of us, the clergy and the laity, do our own share of the work to which we have been respectively called in that Church which God has of His grace established among us. What a blessed spectacle it would be, if, as the stars in their courses, great and small, near and distant, are contented with their place, and move round their orbits in the time and order appointed to them, there should be such heavenly harmony, such wise humility, such diligent service, among ourselves. Let us be assured of this, that unity, and peace, and love exhibit

the very mind of Heaven; but that division, and rancour, and strife, are true signs of that carnal mind which is spiritual death.”<sup>1</sup>

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### *Parish Clerk.*

A desire for the efficiency of the Church in all her departments, will suggest the qualifications requisite for even a subordinate rank in her service. Nor can it be doubted, that the office of parish clerk might be rendered one of much greater respectability and usefulness, than it usually is.

In too many instances, this functionary is any thing but a help to public devotion; being either considered to supersede the necessity of responses on the part of the people, or marring the worship by his bad reading and want of reverence. And, under such circumstances, his services might better be dispensed with.

On the other hand, much good might result, from assigning the office to persons of truly religious character and moral influence. This might often be effected, by annexing it to that of parochial school-master, — a plan strongly recommended by some ecclesiastical authorities, and extensively acted upon by the Church Commissioners of Ireland.

In my own parish, it has been so conjoined for some years, and I am thankful to record the advantages which have resulted from this arrangement. It has been my happiness to find in those occupying this

<sup>1</sup> Archdeacon Shirley.

post, men who have felt it a privilege to act as officers of the Church: both of them have loved the House of Prayer in which they have served before God; and shown this, by their voluntary attendance at the daily service, and by a praiseworthy attention to the cleanliness and decency of the sanctuary itself: and both have been desirous to act as district visitors, and, in other ways, to approve themselves my fellow-workers in the Lord.

In proportion as our beloved Church is better understood by her pious members, and more justly dear to them, there will be an increased desire to serve her in this, as in all other capacities; and we may hope to see even her less honourable offices filled by a superior class of men, and becoming a source of augmented strength and usefulness: "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD: and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of Hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of Hosts." <sup>1</sup>

<sup>1</sup> Zech. xiv. 20, 21.



## A P P E N D I X.



## A P P E N D I X.

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### NOTE A. Page 7.

I gladly quote words, as true as they are noble, which have appeared as these pages are passing through the press: "In these days of '*abundance and store*' all the grievous spiritual wants of our teeming population could be supplied with the utmost ease, as far as the necessary *buildings* go, if the hearts of any considerable portion of our countrymen could be stirred to *any approach* to real self-sacrifice, for the purpose of supplying them; nay, there are *individuals*, of whom some ten or twelve could supply them all! And even in the way of making provision for these awful wants, *more will be done* by kindling among us the *spirit* of church-building, and inducing the rich to consecrate large portions of their wealth to God's honour, than by any *possible* subdivision of the sums yet contributed for that purpose: and it is the part of *faith*, to believe that if it is *right to honour* God even by the visible magnificence of buildings consecrated to His honour, we may and ought to honour Him in this way, leaving the rest to Him, who knows what we have need of. With *our* wealth, every mean and make-shift church is a proof of sinful unwillingness, existing somewhere, to sanctify our wealth by dedicating large portions of it to the visible and permanent service of the Almighty." — *Remarks, &c. by the Rev. Thomas Kerchever Arnold.*

### NOTE B. Page 18.

The question of seats in our Parish Churches is one of so much moment, and so prolific of disputes, that I have thought it best to give the sentiments of some of those, to whose province it immediately belongs:—

## ARCHDEACON HARE.

For the sake of order and regularity, seats might be assigned to each family, according to its numbers ; and we may feel assured that such an arrangement would be generally respected.

## ARCHDEACON SINCLAIR.

Nor should the influence of domestic feeling and customary devotional associations be disregarded. Members of the same family have a natural and praiseworthy satisfaction in worshipping together. The younger and inferior members are under salutary control. To break up this union, and crowd them indiscriminately amongst the general mass, must be far from desirable. I may add, that it is also natural and praiseworthy for every worshipper to have a preference for the spot where he has long and habitually held communion with God.

## ARCHDEACON C. THORP, D.D.

We have to deal with, and are bound to regard, the habits and feelings of the people, always disposed to worship in the known and accustomed place of prayer, with their families and friends, and benefited by the associations which they love.

## NOTE C. Page 19.

## ARCHDEACON R. WILBERFORCE.

A decent regard to family convenience none can censure ; but the erection of lofty partitions, whereby the united worship of God is seriously impeded, and the poor are pewed out of their rightful inheritance ; the fictitious sale of seats in our parish churches, to which the seller can give no title and to which the buyer acquires none ; the illegal locking up of boxes in the common area of the church, as though they were private dwellings — these are among the causes of that division which has thinned, and that irreverence which has polluted us.

## ARCHDEACON SIR HERBERT OAKELY, BART.

But the abuses of the system deserve all the reprobation which has been applied to them, and for their removal, as opportunity may offer, we cannot too strenuously contend. They consist



chiefly in the lavish consumption of space for the accommodation of the higher and middle classes, and almost total inattention to the claims of the poor ; the instances of large square pews, originally, perhaps, appropriated to a numerous family, but frequently occupied by only a single survivor ; the permission given to individuals to raise the sides of their pews (for the gratification, too often, of a pitiful desire of distinction), to the serious inconvenience of those who sit near them, and to the great disfigurement of the church ; and the creation of faculty-pews. To this last evil an effectual check, we trust, has been given by the Ecclesiastical Commissioners of 1832. Those who are in authority will, doubtless, continue to act on their recommendation, " that in future no faculties shall be granted, permanently annexing to any messuage a pew in the church or chancel."

ARCHDEACON C. THORP, D.D.

I have named abuses, and that surely is an abuse which is done for the pleasure of individuals, at the expense and to the injury of the congregation ; to gratify some whim or fancy, or, perchance, the poor desire of distinction. Such are lofty enclosures, curtains, square or mis-shapen pews of unnecessary dimensions ; unseemly nuisances these, clearly within the cognizance of the ordinary ;—private invasions of public property, not by any means to be tolerated, but to be abated by the churchwardens, inasmuch as they infringe the common rights of the parish.

ARCHDEACON SINCLAIR.

Before leaving the subject of pews, I may observe, that great objections have been made to them on account of abuses which ought never to have been allowed, and which, we may hope, will be in time redressed. I might instance, among other improprieties, the erection of pews so lofty, and so effectually curtained round, that other persons cannot hear or see the minister, and the occupants themselves cannot be seen ; in which secluded state they can hardly be considered as forming part of the congregation. Nor can the churchwardens in such cases take official cognizance of their behaviour, as the law requires. Such pews may, therefore, upon cause shown, be pulled down by order of the bishop, as public nuisances, not to be maintained by any faculty, licence, or prescription whatever. If abuses such as these were redressed ; if due care were taken by churchwardens to exercise the full powers given

them by law for the convenience and comfort of all classes, and at the same time never to exceed those powers, I am convinced that much of the hostility which has recently arisen to the existence of pews at all, would be removed or allayed.

ARCHDEACON HARE.

The first measure I would recommend is to alter the distribution of the seats, by getting rid of those eye-sores and heart-sores, pews, and substituting open benches with backs in their stead. Many advantages would accrue from such a change, over and above the power of seating a great number of people. This increase in capacity would be very considerable in our country churches, where pews large enough to hold from ten to twenty persons, in the best situations in the church, are often allotted to small families, and may be seen gaping well nigh empty; for even they who rarely come to church themselves, are not seldom most rigid in asserting what they conceive to be their right of excluding others from these pews. Meanwhile the poor, who, owing to the obtuseness of their senses and perceptions, need to be near to the minister, are thus driven to the skirts of the church, where only dim, broken sounds reach their ears; the connecting links of which they are unable to supply, and where, if they are not altogether out of sight, they can but imperfectly discern those accompaniments of manner and voice and gesture, in which so much of the force of preaching lies, and which are especially requisite to persons less familiar with the power of words, and less easily impressed by them. We all know, too, how many jealousies and heart-burnings are perpetually springing up from disputes about rights of pews, which would thus be extinguished at once. . . . Besides, do we not all know what facilities and temptations pews afford for irreverent behaviour during divine service, what facilities they afford to the somnolent? Moreover, the eyes of the congregation are not all turned the same way, directed toward the same object; but people sit face to face, and thus are inevitably led to look too much at each other, which interrupts the current of their devotional feelings. Above all, the tendency of pews is to destroy the character of social worship. Instead of our kneeling all side by side, rich and poor, one with another, pews keep up those distinctions of rank, which in the presence of God we should desire to lay aside, each family penning itself up within its high wooden walls, and carefully secluding itself from all contact and communion with its neighbours. Indeed,

when one enters a church on a week-day, and sees the strange fashion in which the floor is partitioned out into large shapeless boxes, one is involuntarily reminded of one of the ugliest objects on the face of the earth — Smithfield market when empty.

## NOTE D. Page 22.

## ARCHDEACON R. WILBERFORCE.

But it must be from ourselves that such efforts must commence. Let the incumbent who wishes that his church should be a place suitable for divine service, procure a plan from some competent architect, setting forth such improvements as are needed ; and if possible, also a drawing exhibiting the effect of the building, when completely re-edified. Let him set this before him as an object for his efforts. Let him exhibit it as well to his parishioners, as to those who have an interest in the soil, and experience shows that the cases will not be few, in which the liberality of his neighbours will in time respond to his call. Especially may this be expected, when he himself possesses the means of commencing so good a work. That he will have the will is a point not to be questioned ; for a man must be lost to all feelings of the real dignity of his office, who can be content that the place of his public ministrations should be sordid and neglected, while his private dwelling is ornamental and commodious.

## NOTE E. Page 22.

“ We will suppose now that it is resolved to clear away from the area of an old church, the motley assemblage of *pens* — painted, baize-covered, short, tall, square, oblong, flimsy deal or panelled oak, or whatever hideous variety they may present — and to restore the ancient arrangement of uniform open sittings throughout. These, of course, will all face the east ; and a central passage will be left down the nave, and another parallel to it on each side next to the piers in the aisles, so as to leave the bases perfectly free and unencumbered. Now what is the best method of procedure after this happy consummation has arrived ? First, then, we recommend the entire flooring (which is sure to be in a bad state from the vaults and encroachments of the *pens*), to be taken up, and a bed of concrete, a foot in thickness, to be laid uni-



formly over the whole of the interior area. In this, a pavement of encaustic tiles, or, at least, of squared stone slabs, must be firmly fixed. When this is done, and the mutilated bases and piers restored, some idea will be conveyed of the ancient appearance of our parish churches. Thus the ground will not easily be opened for graves, and the floor will be kept clean, dry, wholesome; provided, of course, that proper attention be paid to the external drainage and clearance of the soil from the earth-line. Upon this pavement, cills or sleepers of oak should then be laid loose, in a direction from east to west; and to these, the standards should be mortised at such intervals, that the backs may be, at the very least, 3 ft. 6 in. apart in the clear. If a boarded floor be insisted upon — as it often will be, from an ignorance of what a dry and level pavement beneath the feet really is — stout planks may be laid over and upon the pavement from cill to cill, into which they may be made to fit by a groove, in such a manner, that they can, at any time, be readily removed, for the purpose of cleaning and thoroughly drying the floor underneath. Thus also, if the occupants of one seat consent to try the withdrawal of the boards, and find no inconvenience therefrom, others will certainly follow the example, and the plan which we have ever recommended, namely, to have a stone or tiled floor under the seats as far preferable to boarding, will be gradually achieved. We can assure our readers that we have seen many ancient churches in which no boarding has ever been placed under the open seats, and the appearance is much better, and the comfort to the worshipper certainly not less, for the absence of it."

*Ecclesiologist*, No. xxi. April, 1843.

NOTE F. Page 39.

The following passage is probably known to most of my readers; but the subject seems to demand its introduction here:—

"There is a simple and striking proof of the extent to which a general secularity had encroached upon the Church, in the ordinary tone of those monumental inscriptions which deface the walls of many of our sacred edifices. It is extremely painful to see on every hand, in almost every church, records of social respectability, of domestic affection, of professional talent, of scientific acquirement, of martial valour, in one instance which has met my eye,



even of distinction in freemasonry, without any accompanying notice of the Christian hopes of the deceased, and of that character, by virtue of which alone their human qualities can justly claim either permanence or praise. What respect has the stern sceptre of Death for these earthly shows? What title have they to be commemorated amidst the solemnities of the Christian temple, unless they be under the seal of Christ? Gladdening it is in the long galleries of the Vatican, walled with the sepulchral inscriptions of antiquity, to pass from those cheerless memorials of the dead, which alone paganism could supply, to the emphatic phrases, and the not less eloquent symbols, which marked the tombstones of the early Christians, and told of their present peace and joyful anticipations of the future; but how sad that we should now recoil from the use of our free privileges, and speak, as is so often the case, of the dead in Christ, as though immortality was not yet brought to light!"

*Gladstone's Church Principles*, chap. vii. page 463.

#### NOTE G. Page 45.

##### ARCHDEACON R. WILBERFORCE.

But it is not so difficult surely to renovate our churches, as it was to rear them. Let it only be understood that such restoration, like the original erection of the fabric, must be looked for from the voluntary efforts of devout persons; to expect it from the enforced contributions of the temporary occupiers of the soil, would be as unreasonable as illusory. All that can, at present, be hoped from such parties is to maintain with decency what already exists; when their eyes have become accustomed to associate solemnity and reverence with the service of God, their liberality will be more successfully appealed to.

#### NOTE H. Page 50.

##### ARCHDEACON SINCLAIR.

While I am explaining what you are to do, let me notice also what you are to avoid. As wardens, your duty is to guard and preserve; you have no power, without the license of your diocesan, to remove, alter, or alienate; to part with any of the goods, works,

or ornaments of the church ; nor to enlarge, curtail, nor remodel any portion of the sacred edifice. By so doing, you expose yourselves to severe penalties. Should any of you ever happen to be embarrassed by urgent applications from interested parties, holding parochial or family influence, you have a straightforward and conscientious answer ready, in the acknowledgment that you have not the power ascribed to you, and cannot act without consulting the ordinary.

ARCHDEACON C. THORP, D.D.

And further, I have to desire, that no alterations be made in your churches, whether by enlargement or otherwise, but with the knowledge of the archdeacon. It is represented to me that large sums have been wasted, the fabrics damaged, and grievous enormities perpetrated, particularly by injudicious and costly attempts to introduce hot water and hot air into the buildings, without due care, professional advice, or authority. Nothing of this kind should be lightly done ; nothing beyond repair, but by permission ; nothing extensive, without a faculty. The care of these things is charged upon the ordinary ; and, as mistakes affect his reputation, with your own, I make it my request, that in all cases of addition, restoration, and re-arrangement, as well as of new buildings, intelligible plans be given to Mr. Official or myself, before such plans are undertaken. And when I say this, I rely upon you to acquit me of any disposition to impose unnecessary trouble, or to assume power or responsibilities, beyond those which the ecclesiastical law binds upon the office.

NOTE I. Page 51.

ARCHDEACON SINCLAIR.

I cannot avoid expressing my hope that the Report of the Ecclesiastical Commissioners in 1832 may be followed up by corresponding legislative measures ; that the power of granting faculties may be restricted or withdrawn ; and that some competent tribunal may be instituted, to establish or extinguish, at a cheap rate, all claims of this vexatious kind. I say vexatious, because to them are owing in a measure the annoyances, anomalies, and defective accommodation in so many of our parish churches.

## NOTE K. Page 55.

## ARCHDEACON SINCLAIR.

In the whole of your proceedings, it will be desirable for you not to act entirely upon your own judgment, but to consult the best authorities within your reach; and especially your minister, who, although he has no legal right to interfere, has a greater interest, than any other individual, in a judicious and equitable settlement of all questions connected with this subject. Hence the best law authorities unite in recommending that you should act with his concurrence.

## ARCHDEACON SHIRLEY.

You act, moreover, as the bishop's officers in the important matter of pews, or other sittings in the church. . . . . On the present occasion, I wish to remind you that it is specially your duty to see that the parishioners are suitably placed in the church. The duty does not belong to the parish generally, nor to the vestry, nor to the clergyman, but to you; and for the manner in which you discharge this duty you are responsible to the bishop, and to him only; though you will naturally be glad to have the advice of influential parishioners, and especially of your clergyman, in a matter which is always important, often difficult, and sometimes of extreme delicacy.

## NOTE L. Page 57.

## ARCHDEACON SINCLAIR.

Among your various duties, one of the most difficult, the most important, and the most frequently misunderstood, is the allotment of pews or sittings. The church, in the eye of the law, belongs to the parishioners at large, who are entitled to be conveniently seated "according to their rank and station," so as best to provide for the accommodation of all; and the arrangement of the interior is vested in the ordinary for their benefit. There are no original private rights whatever to interfere with this common interest of rich and poor in the house of God. Every alienation to private use must be with the consent of the bishop; which consent is given for the general convenience, and to prevent contention, and may be given in two ways, either by the written instrument called a *faculty*, or

by the discretionary power delegated to and vested in the churchwardens. A faculty, according to the forms now in use, secures the possession of a certain pew or seat to a certain family, so long as they continue to occupy a certain tenement in the parish, or so long as they continue to be parishioners. In some cases faculties are granted for a definite period, as, for example, during the lifetime of the party to whom the grant is made; but, in general, there is no limitation as to time; and the right once conceded cannot be recalled, so long as the conditions of the grant are complied with.

This kind of right may be established either by producing that faculty itself, or by appealing to prescription; that is, by bringing evidence to prove that, although the legal instrument is now lost, there is a fair presumption of its previous existence. In cases of prescription, however, the faculty is understood to take a third form; not conveying the right to a particular family, but to the occupier of a certain messuage or tenement. In order to establish such a right, it is necessary for the claimant to show that, uninterruptedly, from time immemorial, his predecessors in the tenement have both occupied and repaired the pew. Should the party which claims, either by faculty or prescription, the right to occupy a pew, refuse to repair it, when duly called upon, it is to be repaired by the churchwardens, and reverts to the parish.

My remarks hitherto apply to the body of the church. With respect to aisles and chancels, the only point particularly to be noticed is, that the right of occupancy, whether by faculty or prescription, depends chiefly upon the question who repairs them. Where the chancel is repaired by the rector, whether lay-impropriator or incumbent, he is entitled to a portion of it, though not of necessity to the whole. When the aisles or chancels are repaired by the parish, they are subject to the same rules with the body of the church. . . . .

Having done with the subject of faculties, I proceed to observe with regard to pews or sittings, not appropriated by faculty or prescription, (which in many churches is the case with the whole), that they remain at the disposal of the bishop, and consequently of the churchwardens, who are his officers as well as of the parish, and subject to an appeal to him, have the power of allotting them to any applicant within the parish.

You may expect that claims to pews or sittings will be urged upon you on various grounds; such as the rank of the parties,



their extent of property, their general respectability, their length of inhabitaney, their regularity of attendance, the number of their households, and the amount of their contributions to the parish rates ; and each of these claims may be pressed upon you as the sole ground of preference to be considered. But it will be your part fairly and dispassionately to take all these circumstances into account, not deciding from regard to any one of them alone, but giving due weight and consideration to them all.

#### ARCHDEACON SHIRLEY.

One general remark I would make on this subject is, that it is very difficult indeed to prove a legal title to pews, for they cannot be legally sold. Erecting a pew does not of itself give a title ; for a right must first be shown to the site on which it was erected. Nothing short of a faculty, or such ancient usage, as would lead a jury to suppose that there must have been a faculty, can give a title to a single appropriated sitting. Moreover, as it is difficult to establish a title to a pew, so is it, on the other hand, easy to lose a title to one. If, for instance, a man to whom a pew had been granted, leave the parish, the churchwardens are not absolutely bound to assign his pew, unless it was held under an ancient faculty or prescription, to the person who succeeds to the occupation of his house, though in most cases they would act right in so doing. *If a person, either from ungodly habits, or religious scruples, ceases to attend church, he cannot lock up his pew, but must resign it to the disposal of the churchwardens ;* and if a person neglects to repair his pew, after having been called upon by the churchwardens to do so, it should be repaired by them, and will thenceforth become free and inappropriate. I am anxious to state, also, that even faculties, as they are now granted, at least in this diocese, *do not, in any case, give a title to a pew beyond the lifetime of the parties in whose favour they have been granted.* You will see, therefore, that a very large discretion will rest with you in the appropriation of the seats which the parishioners are to occupy in your churches ; and you will collect also my opinion, that you should not be backward to exercise that discretion, (under the advice of your minister, whom you would do well to consult,) so as to give the greatest possible accommodation to those who desire there to worship God, and to have his holy word expounded to them.

## NOTE M. Page 65.

The following notice has been circulated through my own parish : —

The Vicar of Dunchurch will feel much obliged by any of his parishioners, who may wish to erect a headstone or other sepulchral memorial, having the kindness to communicate with him before giving the order to the stone-mason.

As his only object is to prevent the erection, within the church or burying-ground, of what is unsightly or inappropriate, — and chaste and suitable designs can be furnished at the same expense as those of an opposite character, — he hopes that no one will be indisposed to comply with his request.

DUNCHURCH, *October* 16. 1843.

## NOTE N. Page 74.

Remarks on the Act 4 & 5 Vict., chap. 38., respecting the conveyance and endowment of sites for schools, in a letter to a parochial clergyman : —

REVEREND SIR, — Let me request your particular attention to an Act of Parliament, passed at the close of the last session, and of the utmost importance to the cause of National Education. Some of its most valuable provisions being necessarily expressed in verbose and technical phraseology, might escape a casual observer, unaccustomed to legal forms ; though they will be found, after a few explanatory remarks, deeply interesting to all the clergy throughout the kingdom, whether promoters of new schools, or managers of schools already established. For I take for granted, that every clergyman is included in one or other of these two categories : he either has a school, or intends to build one.

The first section requires no comment. It repeals the former school-site Act (6 & 7 Will. IV. chap. 70.). Even such matters and things as have been commenced in pursuance of that Act, are to be continued according to the provisions of this new statute, so far as they shall be applicable ; it is, therefore, to this new statute alone that we must henceforward look for direction and assistance in the establishment of our schools.

The Act sets out by showing under what circumstances land may be conveyed for the site of a school; and it will doubtless gratify you to see, that land held by almost any tenure is available for that purpose, whether freehold, copyhold, or customary (sect. ii.); waste lands (sect. ii.); lands belonging to the duchy of Lancaster or Cornwall (sect. iii. iv.); lands held under trust (sect. v.); lands possessed by married women, infants, or lunatics (sect. v.); lands held by corporations, ecclesiastical or lay, sole or aggregate, including among corporations sole the incumbent of the parish for the time being (sect. vi.); lands held for public, ecclesiastical, parochial, charitable, or other purposes (sect. vi.); lands granted, whether by way of gift or otherwise, to her Majesty's Commissioners for Building New Churches (sect. xix.). In each of these several cases there are conditions and limitations, which it will not be necessary for you to study until you have ascertained which of the above holdings you are likely to be in treaty for.

Next to the parties from whom school-sites may be obtained come the trustees, or parties to whom they may be conveyed. And here again you will not be sorry to find, that the trustees may be almost as various as the donors. They may be any corporation sole or aggregate, or several corporations sole (*i. e.* the incumbents of several parishes for the time being); or they may be any trustees whatsoever, particularly the minister, and church or chapel wardens, who are made a corporation for the purposes of this Act (sect. vi.). In the case of glebe land, unless the last-mentioned parties are chosen, the trustees must be named in writing by the bishop of the diocese.

The quantity of land that may be alienated for a school-site (sect. ii.) is no longer limited to half an acre, but is extended to twice that quantity; a provision of great consequence, not only to the founders of new schools, but to the managers of schools already in existence, who in many cases may be able to obtain a second half-acre for a school-residence, play-ground, or garden, either from the original donor, or from a new benefactor in the parish.

In connection with this point it is important to observe (sect. ix.), that any number of sites for separate schools or school-residences may be alienated by the same proprietor, provided one acre only is situated in the same parish.

To diminish legal expenses, and obviate the risk of mistakes, a form of conveyance, brief, simple, and intelligible, is provided by



the Act (sect. x.). The conveyance is not necessarily by bargain and sale, and therefore, although it be enrolled, does not require to be written on a 5*l.* stamp, formerly indispensable. The ordinary *ad valorem* stamp is sufficient.\*

Provision is at the same time carefully made, that the constitution or government of the school shall not be determined by this form of conveyance (sect. vii. x.). A blank is left for setting forth the mode in which, and the persons by whom the school is to be managed, directed, and inspected. The constitution of a school may be as various as that of any form of political government. The clergyman may be sole manager, or he may be associated with the lord of the manor, with the churchwardens, or with subscribers voting equally in proportion to their subscriptions. Care should, of course, be taken that managers shall not be inconveniently numerous, and that they shall all be members of the Church. In the case of district-schools for several parishes, the incumbent of each should be included in the committee of management. Where only two parishes form the district, the archdeacon or rural dean is sometimes added, to give a casting vote in case of any difference of opinion. Under all circumstances, the following clause, as a security for Church-education, should be carefully inserted:—  
“To be always in union with the National Society, and conducted according to its principles, and towards the advancement of its end and designs.” Care should be also taken to specify the mode in which the master or mistress is to be appointed and dismissed.

As a saving of expense where glebe land is granted, provision is made (sect. xiii.) that a professional surveyor may be dispensed with, and that a certificate under the hands of three beneficed clergymen of the diocese as to the extent of the land shall be sufficient.

Doubts having been expressed by the most eminent legal authorities, whether conveyances under the late Act to the minister or incumbent, and the church or chapel wardens, of certain parishes or places, were effectual for conveying the fee-simple, and for vesting it in them and their successors in office, the present Act (sect. xv.) removes all doubt upon the subject, and provides that their successors in office shall succeed them in the trust.

Trustees for school-sites, whether under the late or the present Act, are empowered (sect. xiv.) to sell or exchange them, wholly or in part, for other sites more convenient or eligible. The con-

\* The form is given at the end of this letter.



sent of the managers is indispensable in all cases ; that of the bishop, in the case of glebe land ; and that of the Secretary for the Home Department, in the case of schools aided by the parliamentary vote.

Since conveyances of ground for school-building under the late Act have sometimes, through inadvertency, not been enrolled in Chancery (an omission fatal to their validity), it is provided (sect. xvi.), that they may be enrolled within twelve months from the passing of this Act. You will not fail to observe that if this last opportunity be neglected, the case is left without remedy.

I ought, perhaps; to have before observed, that the conveyance of land for a school-site includes (sect. vii. x.) any buildings which may happen to be erected upon it.

Another circumstance which enhances the value of this Act, is the facility it affords for displacing incompetent teachers (sect. xvii.). You are well aware how often a refractory master or mistress has given trouble to school-managers, by retaining possession of the premises after being dismissed. To remedy this evil, the Act declares, that no master or mistress appointed under its provisions shall acquire an interest for life by virtue of such appointment, but shall, "in default of any specific engagement, hold the office at the discretion of the trustees." It was probably by an oversight that the word trustees is here introduced ; because by the spirit of the Act all authority is vested in the managers. Dismissal, however, *in default of any specific engagement*, depends on the trustees.

But the Act, in the next section (xviii.), goes yet further, and provides for the more immediate and more effectual recovery of any premises belonging to any school below a grammar-school ; and authorises the justice of the peace in petty sessions, or any two of them, to command the constable, within twenty-one clear days from the date of such warrant, to enter into the premises and give possession to the trustees or managers, or their agents. This clause may in many instances be very usefully applied, where the master of an endowed charity-school retains possession of the premises, although he has been dismissed, or has ceased to hold his office.

Another point altogether distinct from all that I have stated, is the perpetuation of trusts (sect. viii.). You are well aware that trusts conveyed to *individuals* must, from time to time, be re-

newed on the death of the trustees; to prevent this trouble and expense, it is enacted, that when sites for schools or school-residences have been conveyed to individuals not having a corporate character, those individuals may *transfer their trust* once for all to the minister and churchwardens and overseers of the parish; and in the case of an ecclesiastical district, to the minister and church or chapel wardens, subject to the existing trusts and provisions. It may, however, be sometimes worthy of serious consideration, whether such a transfer to the particular trustees named in the former case is desirable.

The only further remark I have to offer is, that provision is made for removing any reluctance on the part of landowners to alienate a school-site from a suspicion that their beneficence may at some future period be abused or misapplied; clauses are introduced (sect. ii. iii. iv.), providing, in various cases, that the lands conveyed under this Act, shall revert to the donors on ceasing to be used for the purposes of the Act.

I have the honour to be, reverend Sir,

Your faithful servant,

JOHN SINCLAIR.

LONDON, 16th July, 1841.

*Form of Conveyance contained in the Act 4 & 5 Vict., c. 38., with a few Hints how to fill it up.*

“ I [*or we, or the corporate title of a corporation*] under the authority of an Act passed in the                      year of the reign of her Majesty Queen Victoria, intituled ‘ An Act for affording further Facilities for the Conveyance and Endowment of Sites for Schools,’ do hereby freely and voluntarily, and without any valuable consideration [*or do, in consideration of the sum of                      to me, or us, or the said                      paid*], grant [*alienate*], and convey to all [*description of the premises*], and all [*my, or our, or the right, title, and interest of the*], to and in the same and every part thereof, to hold unto and to the use of the said                      , and his, *or* their [*heirs, or executors, or administrators, or successors*], for the purposes of the said Act, and to be applied as a site for a school for poor persons of and in the parish

of \_\_\_\_\_, and for the residence of the schoolmaster [*or schoolmistress*] of the said school [*or for other purposes of the said school*], and for no other purpose whatever; such school\* to be under the management and control of [*set forth the mode in which, and the persons by whom, the school is to be managed †, directed, and inspected*].‡ [*In case the school be conveyed to trustees, a clause providing for the renewal of the trustees, and in cases where the land is purchased, exchanged, or demised, usual covenants or obligations for title may be added.*] In witness whereof, the conveying and other parties have hereunto set their hands and seals this \_\_\_\_\_ day of \_\_\_\_\_. Signed, sealed, and delivered by the said \_\_\_\_\_, in the presence of \_\_\_\_\_ of \_\_\_\_\_."

## NOTE N. Page 142.

The following is an account, abridged from the *Coventry Standard*, of the manner in which this meeting of masters and mistresses was conducted:—

"The masters and mistresses assembled at nine o'clock A.M., and prayers from the Liturgy were read; they were then arranged in one class till ten o'clock for religious instruction, during which doctrinal, historical, geographical, and scriptural questions were asked. The mistresses then retired into the girls' school, where the whole of the children were assembled in classes. Half of them were placed as teachers of the different classes, the other half were formed into a class for study; some of them being employed in writing out from memory, or from copies, historical events, facts in geography, or arithmetical questions. This continued from

\* Here insert the following clause:—"To be always in union with the National Society for promoting the Education of the Poor in the Principles of the Established Church, and conducted according to its principles, and for the furtherance of its end and designs." The school to be under the management, &c. &c.

† For suggestions as to the management of the school, see the eighth paragraph in the foregoing letter.

‡ The clause here will be—"To be open at all reasonable times to the inspector or inspectors appointed by her Majesty in Council, conformably to the Order in Council dated the 10th of August, 1840."

A clause should also be inserted, to provide that the schoolmaster or schoolmistress shall be liable to be dismissed by the *managers* at their discretion.

ten to twelve. During this time, the masters were engaged in the other school in lectures and examinations under the organising master;—from ten to half-past ten in geography; from half-past ten to a quarter-past eleven in arithmetic; and from a quarter-past eleven to twelve, in the derivation of words and grammar. At twelve they were dismissed, and assembled again at two P. M. The masters then went into the girls' school, and were divided in superintending the classes, and in other studies, as the mistresses had been in the morning. The mistresses assembled in the boys' school, and received instruction from the organising master; from two to three quarters past two in arithmetic; from three quarters past two to half-past three, in reading and explanation; from half-past three to four, in the geography of Palestine; and from four to five, in derivation and grammar. At five they were all dismissed, but assembled again at half-past six, when three quarters of an hour were devoted to the theory and practice of vocal music, as applied by Hullah to psalmody and chanting; and the same time to lectures and conversations on topics connected with the system of teaching; such as catechetical instruction; the monitorial system; attendance of children; effects of emulation, and rewards and punishments, &c. &c. At eight o'clock they were dismissed for the night, with prayers from the Liturgy.

“Each master and mistress, at these several times of meeting, entered their names in a book; stated the precise hour at which they came; and, if absent at any time, had to account for their absence. There was no meeting on the Saturdays. Such masters and mistresses, as had Sunday schools, were allowed to go home to superintend them; and those who remained in Coventry had to enter in the register the manner in which they spent their Saturdays and Sundays. The same system which has now been detailed was pursued throughout the month; with the exception that in the alternate weeks, the morning and afternoon courses of education were changed with the masters and mistresses. Their attendance and attention during the whole of this period were most exemplary. There was scarcely a single absence but from sickness or necessity; and their anxiety to be instructed, their desire to assist each other, and, above all, their humility and docility in listening to all that was laid before them, were highly creditable to them. During the month the lectures were regularly attended by the sub-committee, and by many clergy of the archdeaconry, who occasionally assisted in them.



“On Friday, the 6th of September, the instructions closed; and the sub-committee met at 11 o’clock to settle the accounts. The masters and mistresses were desired to send in their actual expenses; and so satisfied were the committee with the manner in which they had conducted themselves, that in every instance the full amount, according to their attendance, which the committee were authorised to give, was awarded to them; this, however, did not cover half their actual expenses, and the sub-committee lamented that it was not in their power to award them a more adequate remuneration. The sum thus expended, however, when coupled with the organising master’s salary and expenses, and the cost of books, maps, &c., necessarily purchased for the occasion, amounted to more than 80*l*.”

Having as a member of the sub-committee watched the proceedings of this interesting meeting, I can testify to the admirable manner in which it was conducted. And I am glad to offer a tribute to the superior qualities and attainments of Mr. Tearle, the organising master so kindly provided by the London committee. Indeed, I can hardly conceive any one better fitted in all respects for the important office assigned him. His kindness, tact, and assiduity, were the subjects of general commendation; and were gratefully appreciated by those who benefited by his instruction, who presented him with a pleasing token of their regard at his departure.

NOTE O. Page 182.

The following passage from the recent Charge of the Lord Bishop of Ripon bears with much force on this point of pastoral duty:—

“It is in vain, however, that these powerful engines for christianising our unenlightened population are placed within our reach, unless they are directed in a spirit of zeal according to knowledge. And there is one branch of their duty which I scarcely felt at liberty to impress forcibly upon the attention of many of our clergy, whilst they were weighed down by the overwhelming burden of labours, so disproportionate to their ability; but the prospect of sooner or later dividing all our parishes into manageable districts, now invites me to urge upon their notice the importance of becoming so far the chief teachers in their schools, as to breathe their own spirit into all the religious instruction there

imparted, and not only to give a higher tone to the sacred instruction given in them, but themselves to communicate much of it in a catechetical form. It is with the young that our chief hope must lie for the moral regeneration of our country; and if every clergyman would set aside certain hours of the week for the personal instruction of the little ones of his flock, as religiously as he does for the visitation of the sick and the aged, he would take a most effectual means for advancing the kingdom of God in his parish. Let him lay the foundation early by patient toil and the earnest labour of faith, if he hope hereafter to build up his people a spiritual temple to the Lord. Nor let him be surprised, where this duty is neglected, if he see in the end but little fruit from his ministerial efforts.

“When, indeed, all our schoolmasters shall be not only intelligent and well-instructed teachers, but also truly men of God, then perhaps may the minister with greater safety dispense with this branch of his pastoral functions; but, till then, the Church will look to her fifteen thousand clergy to be fifteen thousand patient and painstaking catechists; and, with such examples before us as Hammond and Hall, and Bull and Herbert, all eminent in this department of a clergyman’s duty, none amongst us need deem the task too humble.”

NOTE P. Page 219.

I am glad to confirm my own sentiments on this subject, by the following extracts from able and distinguished writers:—

ARCHDEACON MANNING.

There is one class, I admit, among whom it has still to mature and extend its spiritual rule—I mean the middle class. And this is the only feature of our present state which, when compared with other ages or other countries, may be called a critical feature of our times.

It is perfectly true that a middle class has existed among us for at least, two centuries and a half; and that the same class has ever been the seat of an active spirit, which in times of excitement has before now been found opposed to the Church. At this day, the middle class has attained to a measure of wealth and numbers, and to a vigour of understanding and energy of character, unequalled in earlier times. But it is not penetrated by the pastoral ministry—as the upper class by kindred and association, and the lower by

direct instruction and oversight. It is, therefore, open to the inroads of sectarianism, and to theories of all kinds, social, religious, and economical. Perhaps, in no one region of English society, is religious unity so much wanting. It is full of fine gifts and sympathies, with strength of intellect, great activity, solid love of truth, justice, reality, and manhood. There are the elements of a noble character, capable of great things in the ministry of Christ's kingdom. Now these will be either for us or against us, according as we draw them into communion and brotherhood with ourselves. This, then, is the critical element of our day. All other difficulties and contentions, political and theological; all changes in our ecclesiastical system, and in the statute law as it affects the Church, are light and transient compared with the fact that, between the lowest and the highest of our people, there is a class numerous, wealthy, active, powerful, among whom the Church partly has neglected, and partly has been unable to discharge her pastoral office.

REV. F. D. MAURICE.

We have been far too content to imbibe the habits and feelings of particular sections of the community; far too ready to catch the tone of the circle in which we were moving, when we ought to have given it its tone. Therefore it is, that the middle class and the lower class have been, in some great measure, alienated from us; for though many of us more properly belong to them than to the higher, yet we have been considered by them as persons eagerly climbing into a worldly position better than that which was naturally given us, rather than as those who are appointed to be servants. Nevertheless we have had proof, even in the history of these separations, by which the influence of the Church over the nation has been apparently so much weakened, of the power with which we are invested. The teachers of puritanism, those who first produced any great moral influence upon the middle classes, those who imparted to them any moral life, were bred in our own universities, and for the most part received their orders from our bishops. Those who succeeded them may have organised the separation, to which they only gave the first impulse; but the real living power went forth from the first men.

The same is the case still more strikingly with methodism. The whole of that great movement upon the humblest classes in the community began with men who had spent their lives as



fellows of colleges, and who, according to modern notions, ought not to have been able to produce more than a very trifling effect upon any class, and not the slightest upon any which had not received a school training. It must be a marvel to the Methodist body, if they ever consider it, that all their diligence in keeping their preachers upon a level with the class which they are to address, has never availed to produce one man who could find his way to the hearts of the poor, as those did who came invested with an episcopal ordination and human scholarship. There seems, then, no reason for us to despair, because we exert only an imperfect influence over the middle and lower classes. As we have not found that the rejection of old opinions, and the spread of new information, leave us without the power of teaching, or with nothing to teach; as we have not found that the growth and the restlessness of sects make our assertion of the principle of universal Christian communion less necessary or less hopeful; so neither shall we find that we are without language in which to address those whom dissent and methodism now claim as their subjects, or that larger and more unhappy body over which neither they nor any religious society exercises any authority."

NOTE Q. Page 317.

The following is an extract from a published letter on the subject of the offertory, addressed to the Lord Bishop of Worcester, by the Rector of Kinwarton:—

Case submitted to Dr. Phillimore, D.C.L., and Chancellor of the diocese of Worcester, for his opinion.

A. B., the rector of C., informs the parishioners that he purposes henceforth to collect "*the alms for the poor, and the other devotions* of the people," not only on the days when the holy communion is administered, but also on every Sunday, in the manner enjoined by the rubric in the Prayer Book. He further explains to them that the offerings thus collected will be disbursed, partly (say one half) *within the parish*, amongst the poor, and partly (*i.e.* the other half) *without the parish*, in assisting to build churches for the poor, and to propagate the Gospel, &c. This proceeding on the part of the rector is sanctioned by the bishop.

Is there any thing illegal in the practice thus entered on?

Is it in the power of a churchwarden or wardens, or of any parishioner, to hinder such a disbursement of money thus collected,



the purpose to which it will be devoted having been previously made known, and its disbursement in this way sanctioned by the bishop?

The rubrics to which attention is particularly called are : —

1. The two immediately preceding the offertory sentences.
2. That which follows them.
3. The last of the rubrics which follow the post-communion service.

### *Opinion.*

The question involved in this case is, to me at least, a question *primæ impressionis*, and therefore I have taken rather more time to consider it than I should otherwise have done.

As the book of Common Prayer was appended to the Act of Uniformity, it follows that the provisions contained in the rubrics, which form a component part of the book of Common Prayer, have the force and validity of statute law. I am therefore of opinion that the solution of the question propounded is to be sought for in the rubrics alone. The rubrics authorise the collection of alms “for the poor, and other devotions of the people,” during the reading of the offertory, whether the offertory be followed or not by the communion.

Further, after the termination of Divine service, the rubric enjoins, that the money given at the offertory shall be disposed of to such pious and charitable uses as the minister and churchwardens shall think fit.

Thus, the collection may consist of “the other devotions of the people,” as contradistinguished from “the alms for the poor.”

Again, there is no limitation of the money collected at the offertory to parochial purposes, the only direction given is, that it shall be applied to “pious and charitable uses.”

From the best consideration, then, that I have been able to apply to the facts detailed in the case, I am led to the clear conclusion, that the incumbent of C. may, with the concurrence of the churchwardens, apply the money collected at the offertory in the manner he proposes; and that there is nothing illegal in the practice which he is desirous of introducing into his parish.

As to the second point, it is undoubtedly competent to the churchwardens to object to such an appropriation of the money collected at the offertory, as the rector contemplates; and if such objection be persisted in by both or either of the churchwardens,

the question at issue must be referred to the ordinary, *i.e.* to the bishop, whom the law has constituted sole arbiter, if any disagreement should arise between the minister and churchwardens, as to the mode in which the money thus collected should be distributed.

(Signed) JOSEPH PHILLIMORE.

Doctors' Commons, Jan. 7. 1843.

#### NOTE R. Page 356.

The following letter, extracted from a valuable work, *Remedies for the Perils of the Nation*, is only one of many testimonies to the same effect : —

Cholesbury Parsonage, Tring, February 23. 1844.

DEAR SIR,

I have kept you a shameful length of time for the information you desire of me ; similar applications to your own, and the duties of two parishes, have prevented me from furnishing you with it before ; and for the same reasons, my statement must be a brief and hurried one.

Cholesbury is a very small parish, containing 112 acres of cultivated, and 44 of unenclosed common land. The population is under 150. My acquaintance with it began in 1830 ; at which time it was almost exclusively a parish of paupers. The poor-rates for the ten years preceding had averaged 170*l.*, and in 1831 they exceeded 200*l.* The rates (for all purposes) exceeded 30*s.* in the pound.

In consequence of the excessive burden on the land, the whole of it, except eight acres, was in 1832 forced out of cultivation, and was abandoned by landlord and tenant ; the gates of the several farms were taken down, and the fences suffered to remain un-repaired, in order that the owners of the property might avoid being rated. There being no longer beneficial occupation, the overseers threw up their books, and the poor were maintained for more than half a year by rates levied on other parishes in the hundred. For many years my predecessor had made no attempt to collect his tithes, the rates upon them far exceeding their value. The glebe land at length became valueless. I was all but starved out of the parish. I had, in fact, made preparations for leaving it, both on account of my family, as well as to escape the sight of wretchedness which it was in my power no longer to relieve.

Just at this time the Agricultural Employment Institution,

hearing of the destitute state of the parish, purchased in it about fifty acres of arable and wood land. The former (thirty-six acres) they allotted to eight or ten married men with families, in quantities varying from two to four acres, and an acre each to four or five lads. The thirty-six acres are now all occupied by married men; the rent is 23s. per acre, and is paid punctually. The tenants also contribute their quota of all parochial taxation.

The good effected by this system has exceeded my expectations, though from the first I anticipated great things from it.

In 1831 the money expended on the poor exceeded, as I have already stated, 200*l*. In 1842 it did not amount to 20*l*.

In 1831 the total number of poor in receipt of parochial relief, and that during the whole of the winter months, was as follows:—

Married men with families	-	-	-	-	8
The wives and children of the above	-	-	-	-	28
Single men and boys	-	-	-	-	12
Aged and impotent	-	-	-	-	15
					<hr/>
				Total	63
					<hr/>

In 1842 there received relief—

Able-bodied poor	-	-	-	-	-	0
Aged and impotent	-	-	-	-	-	3
						<hr/>
				Total		3
						<hr/>

A lunatic in the Peckham Asylum is costing the parish a two-shilling rate (26*l*.) in the year. Were it not for this charge our poor would not cost us 20*l*. a year; in fact, we have not, and have not had for ten years, one able-bodied pauper belonging to the parish. The allotment system has cured that evil. The poor-rates have averaged these last three years 4s. in the pound.

The allotment-men work for the farmers in the surrounding parishes, whenever they can get a job, but it is very seldom their luck to meet with one. Two or three of them are owners of a horse and cart each, and during the winter months they, in part, maintain themselves by carting flints and firewood from our hills to the neighbouring towns. All the men have pigs, and in summer three or four of them keep also a cow. The conduct of the men since they have had allotments has been such as to afford me very great satisfaction. Not one of them has been summoned





*Covenants.*

1. The landlord and his agent to have liberty at all times to enter on the land for all reasonable purposes.
2. The landlord to pay the rates and taxes.
3. The occupier to cultivate his land by spade husbandry in a proper manner, and sufficiently manure it, and not plant more than one half thereof with potatoes, or more than one half with grain, in any one year.
4. The occupier to make and preserve the path three feet wide which crosses the middle of his lot, and to allow a sufficient side path between his own and neighbours' lots.
5. The occupier, when in daily employ, not to work on his land during the time he ought to be at work for his master, and on no account to work in his garden on Sundays.
6. The occupier not to underlet or trespass on another's lot.
7. The rent to be paid to the landlord or his agent by two equal portions, half-yearly, on Michaelmas Day and Lady Day respectively, at the place and hour appointed.
8. The occupier engages that he and his family attend at Divine service on Sundays, and conduct themselves with sobriety and in a decent and orderly manner.
9. The occupier fulfilling the above covenants shall continue to hold his lot from year to year; and in case either party should wish to put an end to this agreement, one quarter's notice before Michaelmas Day shall be given in writing.
10. The occupier engages that neither he nor any of his family shall enter or quit the garden field except by the appointed gate.
11. If the occupier shall be convicted before a magistrate of poaching, thieving, drunkenness, or any other offence against the laws of his country, or shall become, in the judgment of the landlord, an habitual drunkard, or frequenter of public houses, or shall act contrary to these covenants, he shall give up his lot at the Michaelmas next ensuing.

18

(Signed)

Witness,

N.B.—In the choice of tenants, preference will be given to those applicants in whose cottages the greatest attention shall have

been paid to cleanliness, one of the objects in letting land to cottagers being to promote cleanliness, as well as industry and sobriety, amongst the poor.

NOTE T. Page 381.

On this important subject, Archdeacon Hare doubtless speaks the sentiments of most well-wishers to our Church. "There is hardly any thing I have more at heart, than that our laity, as a body, should be brought to recognise their duties, their privileges, their responsibility, as members of the Church. And in order that they may do so, it behoves us to lead the way, to show that we too recognise them. Most important is it for the well-being of all, both of the clergy and of the laity, that we should utterly get rid of every relic of that false Romish notion, that the Church consists solely or mainly of the clergy, and that there is any essential difference between them and the laity. Such a notion would arise naturally at a time when the Church in a country was made up of a few Christian missionaries, dwelling among a multitude of heathens. It was easily propagated during ages when almost all the learning and knowledge in Europe were confined to the clergy. And having once found credence, it was not readily abandoned ; for through the selfish spirit inherent in human nature, men have always been apt to cling tenaciously to whatsoever offered them a plea for lifting their heads above their neighbours. Yet surely, my brethren, this also is one of the distinctions which have been done away in Christ Jesus. In Him, there is no distinction between men, as sacred and profane.

"We, indeed, alone who have been ordained to the ministry, have authority from the Church to preach the word in public ; we alone have the authority to administer the holy sacraments. But all of us, the laity as well as the clergy, are called to be sacred : we are sealed by the Spirit thereto : we are called away from all profaneness : we are one and all sanctified by the Spirit to become members of that holy priesthood, which is continually to offer up spiritual sacrifices acceptable to God by Christ Jesus. The ministry, whereby we differ from our brethren is, that we are more especially called to be their servants, more especially called to fashion ourselves after the pattern of Him who came in the form of a servant, and to minister the gifts we have received to others, as good stewards of the manifold grace of God. But the laity also are called to minister to others, of the gifts which they have re-

ceived ; and from this we should not dissuade or discourage them : on the contrary, we should encourage, we should persuade, we should diligently exhort them to do so — we should be evermore reminding them, that, as they too are members of Christ's body, so they too are members one of another. One of the most deplorable features in the history of the Church, during the last century, was the almost total estrangement of the laity from the privileges of the Christian life, their abandonment of their highest duties, their cold heathenish morality grafted upon a nominal Christianity. This did not arise from any inordinate zeal or unapproachable spiritual-mindedness on the part of the clergy, such as might deter their weaker brethren from attempting to follow them. On the contrary, it was the spirit of the world that had overcome the clergy ; and this was the very cause of their isolation. For while spiritual life seeks unity and union, carnal life breeds strife and division. In the centre we are all one : in the circumference we are separate, and can only regain the feeling of our unity by a reference to the common centre. Hence, too, our weakness. Every body loves that for which he labours, that to which he devotes his cares and energies. The mother loves her child ; the husbandman loves the field he has tilled ; the scholar loves his studies. Accordingly, whenever the laity have been invited to labour in the cause of the Church, when the conviction that they are members of the Church has been brought home to their hearts, and intertwined with their daily thoughts, they too have loved the Church, and have felt that it was their greatest privilege, their highest honour, their dearest blessing, to bring their offerings to Christ. When the cross has been stamped on their garments, they have deemed it a badge of glory, and have rejoiced to quit their home, their family, their friends, their country, if they might but be allowed to fight and die for that cross. . . . Nor can we personally be exculpated from blame, until we have exerted ourselves diligently and perseveringly, to cast down the barriers which exclude any portion of our brethren from the community of labouring in Christ's cause, and to awaken the feeling of church-membership in them, the conviction of common obligations and privileges. I am aware, it is often said that the middle classes are those over whom the Church has the least power ; and doubtless they too have their peculiar difficulties, their peculiar temptations, which hinder their fulfilling the duties of their Christian calling. . . . .”

“That the habits and circumstances of this body do not by any



insuperable necessity deaden all spiritual life in them, we see in our dissenting congregations the most zealous members of which come out of the very class deemed incapable of feeling an interest in their Christian duties. Indeed this has often been the cause which has driven them to enlist under the banners of dissent, that they have found no field for their activity in the Church ; wherefore the desires and energies which were teeming within them sought a field of action elsewhere. Most thoroughly am I convinced, that, if we were to treat our parishioners as our brethren and fellow-labourers, — that if we were to encourage and exhort them as such, — that if we were to go forth on the enterprises of our Christian warfare, as Oberlin was wont to go forth at the head of his people, — we should find much ready, cordial, thankful assistance, especially in that sex whose time is less engrossed by the cares and business of the world, and whose characters are more pliant to new impressions. Thus we should be greatly aided in the labours of our charge : tasks which otherwise might be almost oppressively burdensome and cheerless, would become comparatively light and hopeful, when undertaken in consort with our neighbours : the ties of mutual love would weave themselves around all hearts in our parishes, uniting all to each, and each to all ; and as the labours of love are ever blest, blessing the giver still more than the receiver, the partners in our toils would continually find themselves happier, and feel an ever-growing delight and an ever-increasing zeal in their godly work. Moreover, among many collateral advantages, no method will be found so effectual to stop those petty quarrels and bickerings by which every neighbourhood is often distracted, or to check that tattling and gossiping in which idle tongues seek a resource and a stimulus, as to supply common objects of constant, lively, active interest.”

*The Better Prospects of the Church.*

NOTE W. Page 383.

*Deaconesses.*

The following is the account of this order in the primitive church given by Bingham : —

SECT. 1.

The ancient name of Deaconesses, Διακονοι-Πρεσβυτιδες — *Vi-duæ ministræ*.

“There is some mention made of them in Scripture, by which it appears that their office was as ancient as the apostolical age. St. Paul calls Phœbe a servant of the Church of Cenchrea, *Rom. xvi. 1*. The original word is Διακονος, a deaconess, answerable to the Latin word *Ministra*, which is the name



that is given them in Pliny's Epistle, which speaks about the Christians. Tertullian and some others call them *Viduæ*, Widows, and their office *Viduatus*, because they were commonly chosen out of the widows of the church. For the same reason, Epiphanius and the council of Laodicea call them *Πρεσβυτιδας*, Elderly Widows, because none but such were ordinarily taken into this office.

SECT. 2.  
Deaconesses  
to be widows  
by some laws.

“For, indeed, by some ancient laws these four qualifications were required in every one, that was to be taken into this order: 1st. That she should be a widow; 2d. That she should be a widow that had borne children; 3d. A widow that was but once married; 4th. One of a considerable age, forty, fifty, or sixty years old. Though all these rules admitted of exception. In Tertullian's time the deaconesses were so commonly chosen out of the widows, that when a certain young virgin was made a deaconess, he speaks of it as a miracle, or monstrous thing, in the Church. Yet some learned men are of opinion, that virgins were sometimes made deaconesses even in the time of Ignatius: because Ignatius, in his epistle to the Church of Smyrna, salutes the virgins that were called widows, that is, deaconesses, as Cotelierius and Vossius truly expound it. For virgins could not be called widows congruously in any other sense. Some suspect that the word virgins is a corruption crept into the text; but there is no reason for this conjecture, for Ignatius is not the only author that speaks of virgin-deaconesses. Epiphanius says, in his time they were, some virgins, and some, widows that had been once married.”

“The author of the Constitutions says the same, that the deaconess was either to be a chaste virgin, or a widow that had been the wife of one man. And one of Justinian's Novels enacted it into a law, that the deaconesses should be chosen out of one of these orders. Accordingly we find, in the practice of the Church, virgins as well as widows admitted to this office. Gregory Nyssen says his own sister, Macrina, who was a virgin, was a deaconess; and so was Lampadia, another virgin. And Sozomen relates, how that Chrysostom would have ordained Nicarete, a famous virgin, to this office, but she refused it for the love she had to a private and philosophic life.

SECT. 3.  
And such  
widows as had  
children.

“Yet by some laws they were required not only to be widows, but such widows as had children also. Tertullian seems to intimate that this was the custom of the age he lived in, to put none into this office but

such as were mothers, and had had the education of children, in the training up of whom they had learnt to be tender and compassionate in their affections, and so were qualified to assist others, both by their counsel and comfort. Sozomen also mentions a law made by Theodosius to this purpose, that no women should be admitted to the office, except they had children, and were above sixty years old, according to the express rule of St. Paul. The law is still extant in the Theodosian Code, in the same words as Sozomen cites it; but he speaks of it as a new law that was then made upon a particular occasion, by reason of some scandal that had happened in the Church; which is a plain intimation that from the time of Tertullian, to the making of this law, the Church had varied in her practice.

## SECT. 4.

Not to be ordained under sixty years of age, by the most ancient canons.

“And so she held likewise with respect to the age of deaconesses; for though the fore-mentioned law of Theodosius requires them to be sixty years of age complete; and Tertullian and St. Basil speak of the same age; yet Justinian, in one of his Novels, requires but fifty, and in another but forty, which is all that was insisted on before by the great council of Chalcedon, whose words are, ‘No woman shall be ordained a deaconess before she is forty years old.’

“And it is probable in some cases that term was not strictly required; for Sozomen says, Nectarius, Bishop of Constantinople, ordained Olympias a deaconess, though she was but a young widow, because she was a person of extraordinary virtue. By which we may judge, that as the Church varied in her rule about this matter, so bishops took a liberty to ordain deaconesses at what age they thought fit, provided they could be assured of their probity and virtue.

## SECT. 5.

To be such as had been only the wives of one man.

“But there was another qualification, which they were more strict in exacting, which was that the deaconesses should be such widows as had been only the wives of one man, according to the Apostle’s prescription, 1 *Tim.* v. 9. Which rule they generally understood as a prohibition of electing any to be deaconesses, who had been twice married, though lawfully and successively to two husbands, one after another.

“In this sense, Tertullian says the Apostle requires them to be *univiræ*, the wives of one man; which Epiphanius calls *χρηνησασα απο μονογαμιας*, widows that have been once married. So the

author of the Constitutions, and Justinian's Novels, which have been cited before.

"But Theodoret gives a different sense of the Apostle's words; for he supposes the Apostle not to forbid the choosing of widows that had been twice married, but only such as had married again after they had divorced themselves from a former husband; which was such a scandalous act, as justly excluded them from the Church's service. And this sense is embraced as the most probable and rational, by the learned Justellus, Dr. Hammond, Suicerus, and several others. Thus much will suffice to be spoken at present concerning the qualifications of deaconesses before they were ordained."

The next two sections contain a dissertation as to the manner in which deaconesses were set apart for their pious offices; wherein it appears that though blessed by the imposition of hands, they were not allowed to perform any sacerdotal functions.

SECT. 8.  
Their offices :  
1. to assist at  
the baptism of  
women.

"And from hence it is plain the offices of the deaconesses were only to perform some inferior services of the Church, and those chiefly relating to the women, for whose sake they were ordained. One part of their office was to assist the minister at the baptizing of women, where for decency's sake they were employed to divest them (the custom then being to baptize all adult persons by immersion), and so to order the matter, that the whole ceremony might be performed with all the decency becoming so sacred an action. This is evident from Epiphanius, both in the fore-cited passage, and other places. And it is taken notice of also by Justinian and the author of the Constitutions, who adds, "that the deaconesses were used to anoint the women in baptism with the holy oil, as the custom of the Greek Church then was, not only for the bishops, presbyters, and deacons, but also for the deaconesses to use this ceremony of unction before baptism;" of which Cotelier, in his notes, gives several instances out of the ancient writers.

SECT. 9.  
2. To be a  
sort of private  
catechists to  
the women-  
catechumens.

"Another part of their office was to be a sort of private catechists to the women-catechumens, who were preparing for baptism. For though they were not allowed to teach publicly in the Church, yet they might privately instruct and teach those how to make the proper answers that were required of all persons at their baptism. The author of the short notes on the epistles, under the name of St. Jerom, calls this, private ministry



of the word, which the deaconesses performed in the eastern Churches in his time. And it was so usual and ordinary a part of their office in the African Churches, that the fathers of the fourth council of Carthage require it as a necessary qualification in deaconesses when they are ordained, that they shall be persons of such good understanding, as to be able to instruct the ignorant and rustic women how to make responses to the interrogatories which the minister puts to them in baptism, and how they were to order their conversation afterward.

SECT. 10.  
3. To visit and attend women that were sick and in distress.

“Another part of their employment was to visit and attend women that were sick, which is noticed by Epiphanius and the author of the Constitutions, who says they were employed likewise in delivering the bishop’s messages and directions to women that were in health, whom the deacons could not visit because of unbelievers; that is, because of the scandal and reproach which the heathens were ready to cast upon them.

SECT. 11.  
4. To minister to the martyrs and confessors in prison.

“In times of danger and persecution they were employed in ministering to the martyrs in prison, because they could more easily gain access to them, and go with less suspicion and less danger and hazard of their lives from the heathen than the deacons or any other ministers of the Church could do. Cotelierius and Gothofred collect this from some passages in Lucian and Libanus, which seem plainly to refer to this part of the deaconesses’ ministry.

“For Lucian, in one of his dialogues, speaking of Peregrine, the philosopher, how he was caressed by the Christians, whilst he was in prison for the profession of their religion, says, “In the morning one might observe the old women, the widows, waiting at the prison gate with some of the orphans’ children;” where by the widows he doubtless means the deaconesses of the Christians. And there is little question but Libanius means the same when he says, that the mother or mistress of the old women, when she finds any one bound in prison, runs about and begs and makes a collection for him. This plainly refers to the great charity and liberality of the Christians toward their martyrs, which was collected and sent to them by the hand of these deaconesses.

SECT. 12.  
5. To attend the women’s gate in the Church.

“In the Greek Churches the deaconesses had also the charge of the doors of the church; which part of their office is mentioned by the author of the Constitutions, and the author under the name of Ignatius, who styles them *φρουρους των αγιων πυλωνων*, the keepers of the holy gates.



But probably this was only in such Churches as made a distinction betwixt the men's gate and the women's gate ; for Bishop Usher observes, that no ancient writer besides these two make any mention of this as part of the office of deaconesses ; and in another place of the Constitutions this distinction is plainly expressed, "Let the door-keepers stand at the gate of the men, and the deaconesses at the gate of the women."

SECT. 13.  
6. To preside and regulate their behaviour in the Church ; to preside over the rest of the widows ; whence in some canons they are styled *προκαθημεναι*, governesses ; as Balsamon and Zonaras note upon the council of Laodicea, "and if any woman had any suit to prefer to a deacon or a bishop, a deaconess was to introduce her." These were the offices of the deaconesses in the primitive Church, which I have been a little more particular in describing, because they are not now so commonly known, the order itself having been for some ages wholly laid aside.

SECT. 14.  
How long this order continued in the Church. "If it be inquired, how long this order continued in the Church, and what time it was totally abolished ? I answer, it was not laid aside every where at once ; but continued in the Greek Church longer than in the Latin, and in some of the Latin Churches longer than in others. In the Greek Church they continued to the time of Balsamon, that is, to the latter end of the twelfth century, for he speaks of them as then ministering in the Church of Constantinople ; though it appears from some other passages of the same author that in other Churches they were generally laid aside. In the Latin Church there were some decrees made against their ordination long before. For the first council of Orange, an. 441, forbids any more deaconesses to be ordained ; and the council of Epone, an. 517, has a canon to the same purpose, wholly abrogating their consecration. Not long after which the second council of Orleans, an. 533, renewed the decree against them ; and before any of these, the council of Laodicea in the Eastern Church had forbidden them, under the name of ancient widows or governesses, decreeing that no such for the future should be constituted in the Church. But these decrees had no effect at all in the East, nor did they universally take effect in the West till many ages after. The author, indeed, under the name of St. Ambrose, would lead an unwary reader into a great mistake ; for he makes as if the order of deaconesses was no where used but among the Montanists ; ignorantly confounding the pres-

byteresses of the Montanists with the deaconesses of the Church. And the author under the name of St. Jerom is not much more to be regarded, when he seems to intimate that in his time the order of deaconesses was wholly laid aside in the West, and only retained in the Oriental Churches ; for I have already showed from Venantius Fortunatus, who lived an. 560, and the council of Worms, which was held in the ninth century, that deaconesses were still retained in some parts of the Western Church ; which may be evinced also from the Ordo Romanus, and other rituals in use about that time, where, among other forms, we meet with an ordo ad deaconam faciendam, an order or form to consecrate a deaconess. But in an age or two after, that is, in the tenth or eleventh century, Bona thinks the whole order was quite extinct."

THE END.

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